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THE
Review and Expositor

Vol. XLVI JULY, 1949 No. 3

Jesus' Problem with the Kingdom of God

W. O. CARVER

Southern Baptist Theological Seminary
Louisville, Kentucky

Matthew 4:17

"From that time Jesus entered upon a course of preaching and saying: repent ye; for the kingdom of heaven is at hand."

Matthew 6:33

"But seek ye first the kingdom and his righteousness." The context supplies the antecedent of *his*, not in the form *God* as supplied in some translations, but *Father*. For Jesus, and through Him for us, God is and must be the Father of Jesus and of us who accept Him. Throughout the Sermon on the Mount this is the approach. The exhortation that we always seek "first the Father's kingdom" is followed by the assurance that having subordinated all other things to this primary concern all necessary things will follow as incidental and supporting.

Mark 4:30

"How shall we liken the kingdom of God? or in what parable shall we set it out for comprehending?"

Luke 6:46

"Why call ye me, Lord, Lord, and do not the things which I say?"

John 3:3, 5

"Except ye be born anew ye cannot see the kingdom of God."

"Except ye be born of water and have an additional birth of spirit ye cannot enter into the kingdom of God."

Matthew 11:52

"From the days of John the Baptist until now the kingdom of heaven experiences violence, and men whose method is violence seek to take it over by force." Compare Luke 16:16: "and every man tries violently to enter into it."

Matthew 13:52

"Therefore (if you have understood all these parables), every interpreter of the law of God (scribe) who has made himself a student of the kingdom of God is comparable to a wise household administrator, who brings out of his treasure new things and old things."

I

The gospels leave us no escape from the recognition that for Jesus the supreme concern was the kingdom of God: such recognition of the holiness and the righteousness of God on earth as will cause the reign of God to include the earth in his realm even as heaven is his kingdom. This involves for him and must involve for us the doing of the will of God by us on earth even as it is done in heaven.

This was the topic of all his teaching. It was the passion of his purpose and prayer and effort. The kingdom of heaven is the comprehensive concept of his gospel program for man and for history. Directly or indirectly all the parables of Jesus have the kingdom for their subject, for most of the parables this is their express topic. In all of them he was seeking to make some aspect of the kingdom clear and its importance imperative for his hearers.

The series of passages quoted above illustrates the supreme concern which Jesus had for the kingdom of God and the central emphasis which he gives to this throughout his ministry. These are only strategic sayings, selected from various situations at different times in his teachings. They could be extended indefinitely, with examples from the teachings of the very last days before the termination of

the earthly ministry of Jesus. In that final parable which is commonly designated "the parable of final judgment", Jesus began by saying, "When the Son of Man shall come in his glory and all his angels with him, then will he take his seat upon the throne of his glory; and there will be gathered together before him all the peoples . . . " In his appearance before the Sanhedrin when the High Priest put him under oath whether he claimed to be the Christ, the Son of God, Jesus agreed, but went on to say, "Furthermore I tell you, from this point onward you shall see the Son of Man sitting on the right hand of power and coming upon the clouds of heaven." Thus, up to the very last moment and in a supreme crisis his thoughts are still moving in the circle of the kingdom concept.

II

It would not be necessary to belabor this point but for the fact that Jesus found it so extremely difficult to get himself understood and his message even apprehended in its true significance. That is why he seems ever reaching out in every direction for some illustration from nature, from life, from history, to make clear his great concept and concern. "The kingdom is like" this; "the kingdom is like" that. He did not merely pick up incidental and obvious illustrations, but manifestly gave serious thought to select those which gave most promise of gaining the desired reaction. "What is the kingdom of heaven like, and with what illustration may we set it out in clarity?"

In this kingdom approach, it is important to observe, Jesus was laying hold on the most popular political, social, and religious desire and hope of the Jews of his day, leaders and people alike. They were expectantly longing for "the Day of the Lord," when according to their interpretation "the kingdom would be restored to Israel." He had laid hold on the most popular subject possible. But he came to it with a concept so vastly different from that cherished in the minds of the people as to make his task almost insuperable. As the event proved, it was insuperable so far

as rescuing the nation and the religion and continuing them in their function as the core of the continuing work of God in his coming into human life as its savior and sovereign. All the people wanted the "kingdom of God," or in other terms indicating the characer of the order which they expected, "the kingdom of heaven." They wanted what heaven had to give and a condition of life which corresponded to that of heaven, as they conceived heaven. The trouble was that they conceived it from the standpoint of their own self-centered personal, national, political, and materialistic desires. They were most eager for "the kingdom," but not at all for the kingdom of God as God was truly known in the consciousness of Jesus; eager for such a kingdom as they thought might come from heaven, but not such a kingdom as heaven could give. They (and we?) desired such an order as the power and favor of God from heaven might give to satisfy human desire and gratify human ambition and exalt human pride: a kingdom to be provided from heaven but not of heaven.

III

Thus it was that Jesus had a hard time getting men to "see the kingdom of God." And in the measure in which He did lead them to see it he had a harder time still inducing men to "enter into the kingdom of God." He realized that nothing short of a rebirth could condition the human spirit to understand the nature and the need for the reign of God in human life, in a human life. Human thinking must be reoriented before it can see "the things of God." There must be a new realm of values, a new set of ideas and ideals, a new direction of human interest and understanding before the word of Jesus can be grasped.

And once this redirection of human interest and thought has begun to lay hold on a man his self-centered personality sets up resistance. Then the deeper and more difficult task begins. So Jesus goes on to add: "Unless a man has spiritual birth in addition to human birth he cannot pass over into the kingdom of God." He was not setting up

barriers to man's entrance; he was recognizing the terrible weight of inhibition which human selfishness sets up against the acceptance of the reign of the divine righteousness in his own life and in the life of mankind.

This supreme difficulty Jesus found not only in the stubborn conceit of the assured religious leadership in Israel, nor in the shallow provincialism of the masses of the people; but he came to grips with it most vitally for his purpose in the men who thought they were accepting him and took on the name of "learners" from the Teacher. Again and again when many were too superficially thinking that they saw his meaning and were seeming to accept it, by more penetrating revelation and by stronger definition he turned away the multitudes and reduced his unsatisfactory following.

He reached his most trying experiences in the tests which he had to apply with a view to correcting the misconceptions of even his most devoted disciples. As he defined the revolutionary nature of the terms on which men might enter his kingdom the Twelve were shocked and wished to know: "Who then can be saved!" It even came to the point where he had to re-establish them by the persuasive inquiry: "You do not wish also to leave me, do you?" (See the Greek particle of inquiry here.)

So very difficult was it for men to be willing to enter the kingdom of God when once it was grasped that as the final outcome of his marvelous approach to men two great facts stand out. First, he had definitely to pronounce solemn judgment against his own Jewish people: "Therefore I tell you: the kingdom of God is taken away from you." Paul found the same thing in his ministry again and again. The Jews "judged themselves unworthy of the gospel."

And the other great fact is that out of all this marvelous devotion and infinite capacity for teaching and loving men he had to show for his three years effort no more than a few hundred believing men and women from among whom a bare 120 "forsook all" and assembled to await his re-

appearance in the power of the Holy Spirit to carry on "the good news of the kingdom" which must still be his message and his meaning in the life of the world.

IV

Our Lord has had this same difficulty with his kingdom concept and with his disciples, his church, and his churches all the way down through these "Christian centuries." Those who fain would follow him and who grow bold to claim that they represent him have indeed been "foolish and slow of heart to believe in all" that he interpreted in his teaching concerning the will and the work of his father who is in heaven. It has always been true that there were many enthusiastically to seek "the kingdom of God" in the terms of their desires. And men with longings for comfort and men who believe in the effectiveness of force have been impatient to "lay hold on" the kingdom and to "crowd into it." The working of creative power demanding rebirth of human nature, and the rigid demands of righteousness as the condition of realizing the kingdom seem too slow to men who live in time and seek speedy realization of deliverance from what they account as oppressive conditions, and for what they esteem to be "the good life." We are always prone to seek happiness in external environment rather than internal experience, by passive reception without toilsome achievement.

Thus it came about that the Roman Catholic Church compromised with the world under the delusion that it was thereby winning the world for the glory of God. Finding the kingdom which Jesus preached too difficult for their desires and too demanding of their converts they substituted the church for the kingdom. They found the authority of the hierarchy, the inclusive evangelism of sacraments, and the influence and power of civil governments more effective than the demands of the gospel of the kingdom set forth by Jesus Christ. Thus through superficial evangelism they sought a unified Christendom, not seeing that they were surrendering spiritual witness to the need for regeneration

and were failing to achieve "the righteousness of God" which alone can constitute the kingdom which Jesus offers to humanity.

When the burden of a largely Christless Christendom, dominated by a church which substituted itself for the kingdom of God, became impossible for spiritual discernment to endure longer, the revolt of Protestantism sought to recover the true gospel of the kingdom of Jesus. But it, too, found itself hampered by the limitations on a spiritual force in a degenerate world. The opposition and antagonism seemed to threaten insurmountable difficulty and annihilation. Lacking a compelling faith in the survival and conquering power of a truly spiritual and ethical gospel, all the forms of Protestantism made terms with the social order. Instead of seeking "the kingdom of God (Father) and his righteousness" in the midst of, and in defiance of, and in expectant victory over, "this present evil age" they postponed their hope of a reign of righteousness for another age and order. They substituted heaven as the hope instead of the kingdom of heaven as the goal.

This is the situation in which in very great measure we find ourselves today. We do not preach and pray for the coming of the kingdom of God on earth, at least "not yet," nor in any anticipated time. Thus our evangelism seeks to enroll people for the heavenly home when they shall no longer be able to retain place or find a home anywhere on earth. Quite generally our evangelism interprets the parables of the kingdom of heaven with "the kingdom of" omitted. We preach heaven and its glory for us rather than the kingdom of heaven and God's glory. Have we not all heard it so preached? Have we not all so preached it ourselves? Does not our "evangelism" consist far too largely in seeking to induce men to accept the grace of God to provide an entrance ticket to the glory of a future heaven, while we do not dare proclaim the ethical demands of the reign of God here and now? We fear that our converts would be too few if we laid down the actual terms as Jesus unequivocally defined them. We would never be

willing, as he did, to see the superficial believers 'turn back and walk no more with us.' We regretfully confess that a full two-thirds of those whom we have enrolled for heaven take no vital interest in the gospel of the kingdom of heaven.

Our Lord still must say, as he did upon the occasion of the coveted young ruler who heard his terms and sorrowfully went away: "Children, how hard it is to enter into the kingdom of God." (Mk. 10: margin.)

The Pertinence of the Prophets

J. Hardee Kennedy
New Orleans Baptist Theological Seminary

This paper attempts to delineate the problem of relating the Old Testament prophetical materials to human affairs in modern life. The primary emphasis is on the unique opportunity of the interpreter and teacher to provide an effective orientation on the basis of the greatly expanded research in this field and the quickened general receptivity to moral values. Consistent with the limits of this project, an extensive demonstration is not intended, but only suggestive procedures.

Practical Heresy: Irrelevance of Prophecy

There has continued to be a general acknowledgment of the personal excellence of the prophets of ancient Israel. Thoughtful students have impulsively paid tribute to the grandeur of their conceptions, the moral purposefulness of their activities, and the vitality of their spiritual teachings. In every serious treatment of exposition and history of religion they have maintained their place as a significant factor. For the reverent Bible reader with general and devotional interests, for the technical student in meticulous exegetical work, and for the historian with inquiry into socio-national leadership patterns and cultural developments, the prophets have continued to persist.

But there are many evidences that the traditional reverance for the prophets and the broad cultural interest in their writings are deceptive; indeed, much of these is quite superficial. In recent years awakened pastors have been forced to recognize in their congregations a general neglect and ignorance of the prophetical materials. One who views this condition with a keen sense of the preachers' responsibility laments: "All too rarely do we turn to the Prophets when searching for that place where is heard the ineffable Voice."[1] Many people, even while accepting the entire

1. J. W. Storer, **The Major Messages of the Minor Prophets** (Nashville: Broadman Press, 1940), pp. 9, 10.

Bible as the authoritative source of their faith and reading it regularly, have by-passed these books so completely that the practical effect is their deletion from the Canon. From the standpoint of evangelical Christianity, this is alarming.

The teachers in theological schools are in position to feel the acute gravity of this problem. It is put in bold relief by the observation that most of the choice and dedicated youths with whom they deal approach the study of the prophets as something wholly new. Reflecting the influences of their church and of private study, they have usually reserved for this section of the Scriptures a sacred niche in terms of pious, dogmatic profession. But the prophets are actually unknown and unexplored with respect to their meaning and message.

The causal factors here are multiple, but it is unmistakably evident that certain vague impressions and uncritical assumptions dominate. There has been the persistent belief that the literary productions of the prophets are mere interesting survivals of a past age, having little in common with the modern man, his complex culture, and his intricate problems. Again, many have held that the language and style are formidable barriers to all except specialists. This is particularly true of the bizarre and mysterious imagery of the apocalyptic. There has developed the impression, therefore, that the prophetical literature is intelligible, in a semi-esoteric sense, to the cloistered scholar, and has little to offer to the general student with limited time and critical equipment. Also, the tendency to ignore the prophets has been accentuated by a reactionary attitude toward an extreme interpretative position. There have continued to be Christian circles which regard these seers as primarily men who foretold the details of human history to the end of time. But eschatological date schedules and predictions have been belied by stern events with unfailing regularity. Of course, the reactionary consequence is a great disparagement of prophecy, and serious students are deterred from this field.

One point is transparently clear: the prophets are generally ignored and unknown. The tacit and indifferent assumption of such neglect is that these men and their messages lack a commanding relevance to the life and affairs of today. Can this go unchallenged?

Hopeful Sign: Resurgence of Interest

Today there is a widely shared view that the prophets are assuming a new place of interest. An outstanding student of the prophetic literature of the Old Testament declared recently that "in many circles the prophetic writings are receiving more attention than at any period since the time they were first produced."[2] Many alert, observant preachers and teachers are deeply impressed by this movement of avid interest. Significantly enough, it appears that in this renewed attention technical scholars and Bible readers generally are sharing alike; indeed, there may be a wholesome mutual stimulation.

Two main factors have directly occasioned and conditioned the attempt to rediscover prophecy. First, the newly focused interest is historically provoked. The tensions and tempo of modern society, the increasing insecurities resulting from baffling technolgical advances, and the disillusionizing frustrations of idealistic world objectives, have converged to produce in modern man a sense of cultural crisis and human futility. Against this background there has appeared a renaissance of spiritual and moral values. Turning from blinding fear and escapist detachment. many people are dedicated to an honest and intelligent quest for things of abiding worth. To men in this state of seeking for unchanging values, to men with a conviction that human resources alone are inadequate, the prophets can speak.

This revival of study in the prophets, as occasioned by historical circumstances, is not confined to the imbibition of spiritual inspiration and the re-evaluation of moral prin-

2. Rolland E. Wolfe, **Meet Amos and Hosea** (New York: Harper and Brothers, 1945), p. xiii.

ciples. Once again, interest in the predictive elements has soared. Sensitized to the rapidly shifting international scene, the growing rivalry in basic culture patterns, and the frightening possibilities of scientific warfare, many students of prophecy are seeking to synchronize world events with prophetic predictions.

Second, this resurgence of interest has its expression on a high academic level because of the revolutionizing effects of scientific methods of research. The techniques and corollaries of historical criticism have been as transforming when applied to the prophetical books as when applied elsewhere. In this preparation for an objective understanding of the prophets, many specialists have had significant roles. Outstanding contributions have been made by historians, archaeologists, social anthropologists, and students of language and religion. These have wrought well, and as a result of their incisive skill and persevering energy there is an unparalleled opportunity to know the prophets of ancient Israel as human figures in human situations, and to study their messages in the setting of their times, with greatly clarified language and historical allusions. This apocalypse of the prophets and their preaching activities is a sound basis for a vital reference to the modern mind and conscience.

With these quickening incentives to reexamine the prophets have come heightened appreciation for them and a growing disposition to take them seriously. No other pointer is more significantly confirmatory than the quality of current published works that treat them. The point of highest importance is that in nearly all of these the primary objective is to show the relevancy of these men and their messages to the present day, an emphasis that is clearly reflected in such titles as *The Relevance of the Prophets*[3] and *The Modern Message of the Minor Prophets.*[4]

There is here no intention to declare the effective re-

3. R. B. Y. Scott, **The Relevance of the Prophets** (New York: The Macmillan Company, 1944).
4. Raymond Calkins, **The Modern Message of the Minor Prophets** (New York: Harper and Brothers, 1947).

futation of the widespread view that the prophets are irrelevant. From the practical standpoint, the heresy strongly persists with its pernicious thievery of many seekers for truth. But there is a very hopeful sign: the resurgence of interest in prophecy, given an enthusiastic effort to recapture its meaning and turn it to account in today's world. At this point, the writer believes, the modern interpreter has a signal opportunity.

Moral Imperative: Orientation Toward the Prophets

The delineation of the problem of prophetic relevancy need not be more elaborate than the foregoing in order to see in pointed emphasis a fact of supreme importance. Whether judged from the standpoint of the general progress in biblical research, or the increased interest in the prophetic books themselves, or the peril of universal spiritual needs, this is an eminently strategic day for the prophets. Moreover, if the prophets are to become appreciably influential and their word re-activated in our era, it is necessary that certain requisites be observed. First, the nature of the prophetic movement must be known and the place of these men in the Old Testament must be recognized. Second, the achievements of critical scholarship must be made to clarify and make effective the positive religious message of the prophets. Third, definite guidance must be given in the application of the prophets' teachings to specific areas of human life.

Recognition of genius. Professor Scott aptly avers, "We must know the prophets before we can say that they have a message for us, and what it is."[5] And what is required is something more than a casual acquaintance with the usual literary and historical data, though these too are indispensable. It is an understanding of the true genius of these men that is essential; and this is tantamount to a demand for the reexamination of the essential character of prophecy, especially the conflux of mental and moral forces through which the spiritual message became articulate.

5. Scott, **op. cit.**, p. 204.

While it is true that the prophet was not an exclusively Israelitic figure, yet only the prophetic utterances of the Israelites came to have enduring significance for the world. Hence, for a true understanding of these spiritual leaders and their work one must look for some quality that belonged to them alone. Where is the essence of prophecy to be sought? Interest has run high in a search for dependable criteria, including those in terms of etymology, social behavior, and psychological abnormalities.

Perhaps no other aspect of this inquiry has been more assiduously pursued than the comparative study of *nabi'*, "speaker," and *ro'eh* and *hozeh*, *"seer."* In this connection a distinguished scholar writes: "It is sometimes supposed that the *seer* was nonecstatic and the *nabi'* ecstatic, the *seer* solitary and the *nabi'* gregarious, the *seer* waiting to be consulted and the *nabi'* taking the initiative in delivering his oracles. All of these neat divisions break down."[6] As the same writer points out, they rest primarily on a contrast between Samuel at the Ramah shrine and the group of prophets whom Saul met on leaving him. Yet in that very narrative Samuel must be declared, by the above classification, both *seer* and *nabi'*.

An effort has been made to appraise the character of prophecy by using as a basis the duration of charismatic or official functions. But a comparison of Amos and Jeremiah will reveal the absurdity of this approach. It has been suggested that the false prophets were prophets of weal, while the true prophets were prophets of woe. Admittedly, there is some superficial justification for this, a fact due largely to the demands of moral and social conditons that obtained when the prophets spoke. But when applied to Isaiah with his idyllic hope, this test is far from a satisfying distinction. Again, it is sometimes supposed that the false prophets were professional and the true non-professional. It is difficult to know precisely what is meant by these terms, but it is well to observe that prophets in general seem to have had a con-

6. H. H. Rowley, **The Rediscovery of the Old Testament** (Philadelphia: The Westminster Press, 1946), p. 137.

scious prophetic role, a recognized status as sacred persons, and, according to recent studies, a place in cultic guardianship. Once more, not infrequently it has been assumed that it was a matter of sincerity or fraud. But at this point judgment is unusually fallible. Micaiah did not charge the prophets who opposed him with malicious purpose or deliberate deception, but declared that they lacked the fundamental spiritual requisite for something more than wishful thinking and false hopes.

Resort is sometimes made to ecstasy as the essence of prophetic inspiration, with overt expression as an authenticating token of the oracle. This is linked with the etymological argument which would establish *nabi'* as a term denoting nervous excitement or frenzied abandon. But this interpretation of *nabi'* is believed by certain competent students of language to be inadmissible, except as a derived or secondary meaning. Irrespective of the decision on this point, however, it is apparent that the essence of prophecy did not belong to its outward expression, the form of acted and spoken oracle, but to an inner quality which this hypothesis does not discover. The Baalite devotees who faced Elijah on Mt. Carmel had overmastering feeling, but there was something that they did not have.

It is acknowledged reverently and realistically that there are certan limits beyond which the investigation into the nature of prophetic inspiration can not go. Nevertheless, two facts are now clear. First, as expressed by John Skinner, "In externals there was nothing to distinguish the one kind of prophet from the other."[7] Again, that which is of the *esse* of prophecy must be sought beyond actions and psychology; it must be sought in a basic metaphysic.

The essence of prophetic inspiration is found in the relation of the prophet and his message to God. "As an exceptional case," says Orelli, "the Spirit of God could lay hold even of a person who inwardly was entirely estranged

7. John Skinner, **Prophecy and Religion** (Cambridge University Press, 1922), p. 188.

from Him and could make an utterance through him."[8] But the Bible uniformly represents the great creative prophets of Israel as spiritually accordant with God and preeminently His spokesmen. Their message was not the product of their own consciousness, but its authenticity was based on its higher-than-human source.

Little is known about the precise way in which non-Israelitic prophets, *i. e.*, *homines religiose* generally so classified by social anthropologists, entered formally upon their activities. Indeed, data are insufficient to determine just how the members of those prophetic guilds mentioned in the Old Testament were recruited. But the accounts given of the call of the unmistakably true prophets are numerous and impressive; this definite experience appears to stand as essential. This was no sentimental rapport, no slight impression admitting irresolution and vacillation. To the contrary, they entered upon their work because of an overmastering conviction that they were mouthpieces for God. Jeremiah confessed that the words burned in his soul until he gave them utterance.

Prophetic functions were sustained by the same consciousness of the immediacy of the prophet's mental and moral communion with God. The Hebrew conception may be clearly understood from Exodus 7:1, where the Moses-Aaron-Pharaoh relationship is made analogous to that of God, prophet, and people. The oracles were usually prefaced by the announcement "Thus saith Yahweh" or sealed with the expression "is the oracle of Yahweh." The Scripture, in effect, represents the prophets as extensions of the divine personality.

Thus, the interpreter's clarification of the main aspect of prophetic inspiration, the God-prophet relationship, provides a rational basis for the contemporaneity of the prophets. The relation that they had to God explains why this incomparable "succession of mighty creative personalities

8. C. von Orelli, "Prophecy, Prophets," **The International Standard Bible Encyclopedia** (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1939), Vol. IV, p. 2459.

. . . linked the prophetic impulse to spiritual religion and made the religion of Israel a permanent force in the world and a real preparation for the Christian Gospel."[9] Because of the source, their truths are timeless. Because of supernaturally heightened insight into eternal principles operative in transient settings, their messages are marvelously modern. Because what they taught was consonant with the character of the God whom they envisioned, their lessons live. Just so, here is relevance to the modern spirit with its quest for permanent values and for securities that the physical universe does not yield. Here is experience congenial to thoughtful men who seek contact with ultimate spiritual realities.

The substance of prophecy, the religious concepts and their ethical implications in human character and relationships, came logically from this intimacy with the divine presence. The prophets came to understand what God is like; and this conception of the character of God made of human conduct definite ethical demands. Hence, the prophets did not offer to evil men and corrupt society a fanciful idealization of human conduct; but instead they preached the God of their profound and vivid experience, the God of truth, righteousness, and love, whose character is an insistence upon right conduct in morally responsible creatures. Their normative conceptions were essentially religious. Dr. Snaith declares, "Their standard was what they themselves knew of the very Nature of God Himself. It was because they were so passionately religious that they were so insistently ethical."[10]

Because the ethic of the prophets was essentially religious, having a definite regulative principle of conduct, a moral basis for required accountability, and a dynamic for moral idealism, it has meaning for the inner springs of life in our day. Here is relevance to the conscience that seeks an alternative to the flux of moral standards, the rationalis-

9. John Paterson, **The Goodly Fellowship of the Prophets** (New York: Charles Scribner's Sons, 1948), p. 1.
10. Norman H. Snaith, **The Distinctive Ideas of the Old Testament** (Philadelphia: The Westminster Press, 1946), p. 75.

tic ethics that are ultimately relativistic. Likewise, for many whose spirits are revolting against empty forms and fossilized institutions, mechanical and external, there is here a perennially fresh emphasis on religion internalized and personalized.

If the application of the prophetic ethic resulted in what may appear to be an unproportionate emphasis on judgment, yet these men attuned to the Infinite had a profoundly optimistic philosophy of world history. These elements would have been totally incompatible in the harangue of cheap critics, but not so in the comprehensive and spiritual vision of the prophets. They preached evangelical hope in the establishment of the kingdom of God. From their viewpoint, human events could not evade the control of God; even judgment must be spiritually redemptive, rather than merely punitive, and historically purposive with respect to the triumph of righteousness over evil and of God's cause over tyranny and paganism. And if, as has been correctly observed, "At times their hope goes into eclipse, as did that of Elijah under the juniper tree . . . God brings them into experiences like that of Elijah at Sinai, and the still, small voice sends them back to face their work with an undying hope."[11]

The element of hope in prophetic eschatology was based on the covenant promises of God, and these promises were expressive of that divine character and purpose which demand a high destiny for men. A coming Messiah and a Messianic Age were the central theme of its loftiest and brightest expression. Its glow may be observed in the lilt, poetic beauty, and rhythm which it imparted to literary style; its discerning spiritual character and virility may be seen in the development of the doctrine of the remnant.

Once more, when interpreters make clear this vantage point from which the prophets beheld visions of hope, another important reference is established. "Hope springs eternal in the human breast" we are wont poetically to say, but not

11. J. Wash Watts, **A Survey of Old Testament Teaching** (Nashville: Broadman Press, 1947), Vol. II, p. 53.

always is it made genuine by possession of a moral significance that transcends mere wishful thinking. This moral hypostasis the prophets supply. Moreover, it is certain that in our age of bewilderment and fear many hearts will make intelligent response to morally validated hope that coincides with both plaintive human need and innate spiritual capacity.

Role of criticism. A decade ago Julius A. Bewer could avow, "The amazing advance in philology, archaeology, and history has shed so much light . . . that the Old Testament has become an entirely new book, full of interest, throbbing with life."[12] In view of the progress in research during these intervening years, how much more significant are those words when spoken today! Yet, if conversant with the facts, even one whose perspective contains an awareness to growing interest in the prophets cannot entertain an untinctured enthusiasm at this point. For it is evident that to a great extent the findings of critical scholarship lack general accessibility, and this primarily in the sense of an acceptable context of attitudes.

An extreme reaction may be noted. Ceasing to be viewed as oracular and as possessing divine aura in a noncritical sense, the prophetic materials appeared to be reduced by critical scholarship to the human level and made a crossword puzzle for academic exercise. Often the emphasis appeared to be on "imperfections, crudities, and cruelties." Or if there was appreciation, intellectual satisfaction derived from the critical method tended to preclude the thought of whatever spiritual contribution the materials could make, and admiration for literary excellence, oratorical power, and mental greatness overshadowed the essential significance of these spokesmen of God. Inevitably, the result in some circles was a depreciation, or even a repudiation, of the prophets. More serious, in the outreach of its influence, was the development of prejudice against scientific method-

12. Foreword to **Personalities of the Old Testament** (New York: Charles Scribner's Sons, 1939), p. vii.

ology and its valid achievements in the field of biblical research.

Today it is possible to greet a corrective trend. Many scholars acknowledge the religious futility of this exclusive preoccupation with method and material, and declare that critical study of the prophets, far from making it impossible for us to gain their highest spiritual values, should actually aid us immeasurably in this achievement. This, the writer believes, is tremendously significant. Without imperiling scientific standards in the slightest measure, the sharp tools of critical research must be reverently dedicated to spiritually purposeful study, for critical studies must not destroy but clarify the spiritual teachings and religious values of the prophets. The work must be done with a view to giving the broadest possible exposure of their religious significance to human hearts today. There is another responsibility of equal importance. Clear differentiation must be made between uncritical guesses weaving academic garb and dogmatic theorizing having respectable scholastic associations on the one hand and actual scientific conclusions on the other. In direct proportion to the extent to which these truths are practicably acknowledged, the prophets can and will speak effectively to the modern world.

From many fields of study, particularly history, psychology, language, and sociology, come data which help to dispel the illusion that the prophets are queer antiquities of a museum and to clarify and make effective their positive religious message. Happily, numerous current works reveal that great progress is being made in the use of these data for spiritual teaching. This progress must be accelerated; too long and too often critical work in the Scriptures has been an end in itself, or perhaps an effort to advance backward with greater attention on origins and developments than on distinctive spiritual values. For this reason chiefly, many believe, the Old Testament scholars have themselves largely to thank for the neglect of the prophets in these latter days. The Bible is the Word of God, and the prophetical books are an integral part of that Word. Therefore,

all interpreters, teachers, and preachers who work from the viewpoint of faith in the trustworthiness of this Word must consider it imperative to implement critically the propagation of the prophets' message. A very brief illustration will suffice as suggestive of the specific expression of this objective.

Certain aspects of the recent studies of the psychic constitution of the Hebrew prophets are entirely salutary, and these are being used increasingly by interpreters and teachers. While authorities differ widely with respect to both the nature and extent of prophetic ecstasy, they recognize that an abnormal mental state may be abnormal in the sense of being above the normal as well as below it, a mark of genius as well as of lunacy. This has importance in terms of establishing a valid psychological basis for genuine respect for that religious experience characteristically associated with a deviate psychic state. It is now possible to understand, in no derogatory sense, that these men had "fixed ideas" or an obsession, were gripped by extraordinary ideas and ideals which came to their heightened faculties in such vivid, dramatic manner as to vouchsafe to them a supernatural revelation. Furthermore, the inspiring and moral content of their pronouncements is clear evidence that demands evaluation in any proper consideration of the question of the relation between their abnormality and their genius. So, also, the nature of the trance vision, abnormal though it is, is quite understandable in the light of present psychological data. It is no longer possible peremptorily to dismiss the matter as an inferior or an unbalanced state of mind. "There is no difference to the psychologist between ordinary dreams and extraordinary visions which come in a state of trance."[13] Hence, the view that the prophetic messages must be rejected because of an unworthy psychological origin is scientifically discredited.

The older view of inspiration, holding the prophetic materials to be totally extraneous to and independent of the

13. Cited by W. Arthur Faus, **The Genius of the Prophets** (New York: Abingdon-Cokesbury Press, 1946), p. 106.

prophet's personal consciousness, is declared by critical method to be repulsively mechanical,—a denaturing of human personality that is both exegetically unsound and morally reprehensible. But there is no psychological insight at the level of science that is ground for proceeding to the extreme conclusion that these messags are wholly of man. A writer declares: "The manner in which Jeremiah expresses his inspiration is illustrative of the general prophetic habit to sublimate the facts of their inspiration. This deliberate subtilization of inspirational power . . . tends to cover up the commonplace nature of inspiration, or, at any rate, to conceal the prophet's own psychological ignorance of the source of his prophetic calling."[14] But in Jeremiah's repeated efforts to get away from the prophetic calling is found unmistakable evidence that this statement is utterly false. But note the pseudo-scientific temper of it. This is the kind of thing that should be exploded by clearly exposing the absurdity of its basic psychological theory. This is the kind of psycho-analyzing that results ultimately in denying that one may really know what his motives are; it would make all reason to become rationalization and etherealize ideas into ideologies.

Areas of application. Gordon Pratt Baker describes a certain one of the prophets as being "eternally contemporary."[15] This is a reference to the one fact that is foundational for prophetic relevance, the unique timelessness displayed by these writings. It is often stated that the principles enunciated are valid for any period, and that they are as applicable to the days in which we live as to the days in which they were written. It appears that more may be said. Concerning Amos and Hosea Professor Wolfe writes: "It is possible the utterances of these leaders of Israel are even more pertinent today than at the time their voices thundered through the cities and across the hills of Ephraim. The chief reason in support of this judgment is

14. H. C. Ackerman, **Anglican Theological Review,** iv (1921-1922), 102.
15. Gordon Pratt Baker, **The Witness of the Prophets** (New York: Abingdon-Cokesbury Press, 1948), p. 124.

that the forces of reaction and evil, which were only in the first stages of becoming organized in those days, have now become world-wide in scope."[16] And with the passing of the centuries, heightened significance of the eschatological elements in prediction must constitute for many students a second reason.

Interpreters and teachers must bear primary responsibility for moral discernment with respect to the parallels between the times in which the Hebrew literary prophets lived and our own day. Only when these points of striking similarity are made clear do the teachings of the prophets become meaningful and their pertinence stand forth. Recently an alert student set an excellent example in the general summary of these points as follows: (1) social and political upheaval; (2) neglect of true religion; and (3) reliance on material and military might instead of on God.[17] There is need that the spiritual insights reflected in more detailed analysis be equally clear and keen.

Again, interpreters and teachers must directly relate prophetically enunciated principles to definite problems and needs of our day. Here judgment is not static; the specific conditions to which prophetic principles need to be applied are always changing. Hence there must be continuous study of both human affairs and the prophets. But it is possible to discover and declare ,with a sense of certainty, the time-transcending messages of peculiar pertinence to our world with its precarious efforts at peacemaking and reconstruction, our people with their taut nerves and confused minds. These messages are specific, *e. g.*, the demand realistically to face sin and repent, the appeal to accept evidence of authority in first-hand religious experience, the call to exercise faith in God as the true basis of hope for the future, and innumerable others.

Confronted by a tragic situation, Isaiah exclaimed to his fellow countrymen:

> Woe to them that go down to Egypt for help, and
> rely on horses,

16. Wolfe, **op. cit.**, p. xiii.
17. Faus, **op. cit.**, pp. 152-154.

> And trust in chariots because they are many, And in horsemen because they are very strong, But they look not unto the Holy One of Israel, Neither seek Yahweh![18]

In this instance the parallel is so vivid and the application so obvious that we can hear the prophet say to our country:

> Woe to those who look to international organizations and major political powers,
> And rely on shrewd diplomacy, great armies, and atomic energy,
> But look not to the holy and wise God,
> Neither seek to know him.[19]

Here is preaching with power. Here is counsel to which men will listen, counsel which politicians and militarists are unprepared to give.

The widespread reaction against traditional eschatological schemes has been noted already. The result has been the minimizing or denial of the predictive element, and the prophets have been hailed as preachers of righteousness, social reformers, and statesmen. But while they had to some measure these and other roles, these were incidental. When the true genius of prophecy is understood it is clear that such a view, in an exclusive sense, is destined to be short-lived, for, as anticipated in a previous section, the evangelical hope of the prophets was a vision of the ages. It is therefore no wonder that an outstanding scholar is able to say today, "On the other hand prediction seems to have been rather more fundamental to their mission."[20]

When the world is being shaken to its foundations and men's hearts are crushed by fresh and unprecedented tragedies, great numbers look anew to Bible prophecy with the hope that they may understand or interpret the fast-moving events that crowd our daily papers and radio reports. But is there any guidance to be offered toward a safe and satisfying study of these materials? Those who would introduce the people of this age to the prophets must be pre-

18. Isaiah 31:1.
19. **Cf.** Faus, **op. cit.**, p. 157.
20. Rowley, **op. cit.**, p 134.

pared to deal intelligently with this honest question. Especially is this true inasmuch as many people would agree that "Next to a saving knowledge of the Lord Jesus Christ . . . a knowledge of God's prophetic program . . . is of supreme importance—more vitally important now than in any earlier centuries."[21]

This writer believes that substantial help may be given. First, it must be recognized that it is not necessary that seekers for truth be victimized by the abuse of a general area of interpretation by extremists. Second, it must be discerned that prophetic prediction was the result of neither uncanny guessing nor an effort to pierce the future on order to satisfy idle curiosity; here, as elsewhere, the message was built on the character of God. Third, it must be observed that the prophets' immediate concern was with circumstances at hand, but in the light of their ethical standard their illuminated reasoning could follow men and movements to their ultimate state. Fourth, it must be understood that because of the amazing parallels of individual and national history it is easy to read back into a passage identifications and messianic elements which were not under consideration. Fifth, it must be seen that in many instances revelation came through intense spiritual experiences, and the literary vehicle commensurates with a complex, highly wrought manner of expression; just so, judgment as to details may be exceedingly fallible. At these points, and others of equal importance, it is possible to encourage a sane study of prediction.

Here, once more, is established a peculiar reference for the modern temperament. There is possible a study of predictive prophecy that is not tangential. It views the trends of our turbulent times in the light of a definite forecast of such consequences in the operation of moral law. It magnifies the pertinence of the prophets as preachers of hope, and envisions, on the basis of specific promise, the triumph of God's ultimate purpose through Jesus Christ, Prince of the Prophets.

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21. Charles G. Trumbull, Introduction to **Light from Bible Prophecy** (New York: Fleming H. Revell Co., 1940), p. 3.

God As Friend

By Rev. A. D. Belden, D.D.

Formerly Superintendent of Whitefields
London, England

The greatest need of this distracted world is a new infusion of Friendship. Civilization is busy deciding in our generation as to whether it will live and thrive by Friendships or whether it will destroy itself by battleships. The lives of most of us will depend upon that decision being a victory for Friendship. But the formal decisions of conferences will not be enough without the thing itself—there must be an entirely new degree of Friendship, eager, spontaneous, passionate and universal.

The world needs a mighty deluge of it, a new Flood, to drown our silly enmities, our cowardly fears and our unworthy suspicions. This can come quickly enough and with sufficient torrent only from a new belief in God. A torrential faith can alone command this torrent from Heaven. No friend can operate adequately and freely without trust and invitation, and the Divine Friend is no exception to His own law. What is needed, therefore, is an incredibly swift revival in millions of lives of belief in God as Friend. Nothing less will give us courage enough, generosity enough, to make friends and keep friends with one another across the obsolete frontiers which at present so artificially divide us. Now in Jesus Christ the Fatherhood of God is perfected—as all true fatherhood has to be—in Friendship.

God is the Friend, the personal Friend, of every man. Can we honestly believe this? There are voices raised loudly in this modern world, some from the side of science and others from our popular literature, which tell us "No!" They say that we cannot think of God as personal. They say this sincerely enough in the interests of what they think is a greater conception of God, one more fitting the larger, more complicated universe we know today. But their objection really means that they have too cramped a notion of human personality; they are limiting the Father by His

child, instead of measuring the child's possibilities by the parent. They are measuring God by man instead of man by God. These people never tell us how, if we deny the powers of personality to God, namely Thought, Feeling and Will, we can escape reducing Him to a mere soulless Thing. The great peril of such a belief is that it tends to empty the soul out of mankind, it puts things on top of persons and discounts the ideals of Personality, Truth, Love and Justice. Remember, we are all made by our idea of the Universe. We can none of us escape the absolute moulding power of our fundamental belief even though it takes the form of the absence of belief. The man who believes in nothing simply becomes negligible.

Personality, however, is not an unworthy concept of God. Not only is it the highest that we possess, but—and this is the real point—it is an expanding one. We do not place any limitations on God when we say He is personal. There is room in that description for Infinitude. If you doubt this, look into the maze of your own mind, into the depth of your own feeling, and into the mystery of your own will, and you will find yourself looking into a limitless deep. Think, for example, of the amazing development of human personality from primitive man to Shakespeare, from Boadicea to Marion Phillips. There is, of course, nothing in Christianity that forbids our thinking that personality in God, may be infinitely greater than it is in man, but what we dare not believe, since it is both folly and insult, is that God is less than the highest person we know—less, that is, than Jesus Christ. But rather unhappily, there are voices also just now from the side of Christian theology recalling us to the idea that there is something terrible in God. They think to remedy the shallowness of much modern Christianity by a new dose of fear, but personal fear never yet roused anything in humanity except selfishness. Vast Otherness we may admit to be in God, but there is no Terror. The Unknown in Him may well move us to reverence, but we must not let it frighten us. It is no true reverence towards God to make of Him a Being strange and aloof,

One who not only frightens little children but strikes fear even into the self-respecting adult. Such a God would be the loneliest, most pitiful Being in all His words.

"The loving worm within his clod
Were diviner than a loveless God."

Jesus said, "The Father Himself loveth you." He revealed a God who *is Love, Love always, and Love only.* Everything else, all strains of judgment in Scripture, for example, all the pain of life, all that long permission of evil which bespeaks the marvelous patience of God, these things are to be interpreted as governed by that Love. *God is Friend—Friend o' Mine!* But there are many people who find it hard to believe in God as Friend because of this unfriendly world. Their feeling often does them credit, because it means that they are in just the same revolt against the tragedy of the human lot as Jesus was Himself. Let me share with them certain reflections I have found helpful. It has been well observed by more than one writer that suffering comes from four main sources, all of which are precious boons to mankind. These four main avenues of suffering are:

1. The fact of Order in nature.
2. The fact of development.
3. The fact of freedom in man.
4. The fact of society—we live in communities.

Order; Development; Freedom; Communities. Every form of human suffering can be classed under these four heads.

(1) Because water is always wet, people drown; because fire always burns, people are destroyed; because cause and effect are commonly linked together, diseases arise and death often ensues. Natural laws are not commonly set aside to preserve human individuals or even great numbers of mankind. Yet we should find a disorderly world much more terrible. We should be indeed utterly lost in it, able to reply upon nothing. Moreover, by an orderly world, human intelligence is made possible and finds its development. We should be able to understand nothing in a world of chaos. No one, therefore, can ask for a different kind of

world. The occasional penalty is the price we pay for the boon, and for our ignorance and disobedience of Natural Laws.

(2) Because people grow up and situations develop, we live in a world of change, of partings, of different generations who misunderstand each other, of progress that is often painful. If you ever saw Arnold Bennett's play "Milestones" you know exactly what this means. Yet monotony and a static existence would drive us mad. Who would have a life that did not expand, or a world that could not develop? Again, the penalty is the price we pay for the boon, and also for our lack of faith amid all the change.

(3) Because men are in a definite measure free, they make unwise and sometimes evil choices, and bring all kinds of trouble upon themselves and other people. Yet who would not be free? Who would have men mere puppets with only a mock virtue and vice? Would you like to think your wife's love, or your child's admiration, were mere mechanisms devoid of will or intention? Again, the penalty is the price we pay for the boon, and for our ignorance and selfishness in its use.

(4) Finally, we live in communities, indeed the modern world is one vast inter-related whole. That is why war now is race-suicide. This means that our actions fall on one another—the innocent suffer inevitably with, and often instead of, the guilty; we are caught in the web that others are weaving. Yet who would live apart in isolation, in order to be safe? Even America cannot manage that! What mother would choose not to be involved in her son's honour or dishonour? Our belonging to one another is the most precious thing of all—it means Love and all the real wealth of life. Again, the penalty is the price we pay for the boon, and especially for our misuse of it—our unfriendliness. Now if all this be true, how can God give us a sorrowless world unless we conquer the conditions? Would not God betray us most terribly if He chose any other way? But this friendly God, remember, leads us in that conquest, He comes to us bearing a Cross—the Man of the Five Wounds, yet with

the invincibly happy spirit. No gay, thoughtless, Apollo-God is this, but a happy Christ, tried in all points like ourselves, *yet without sin.* See how this Christ, God in friendship's form, leads us in dealing with these four avenues of suffering. First, He teaches us to conquer Nature by an understanding use of her laws. "Thou shalt love the Lord thy God with all thy *mind*!" He said. Undoubtedly here is the deeper meaning of His miracles which are to be thought of as quite scientific, the application of higher natural laws to difficulties that arise on lower natural levels. If we followed Jesus and set science really free in the modern world, using its inventions and discoveries co-operatively, we should speedily be enjoying the boon without the penalty. Secondly, in regard to progress He brings us faith in immortality; He guarantees a Divine Love that achieves atonement and will give ample compensation at last for every genuine loss that change may bring. Thirdly, in regard to freedom, He would have us choose God as Love so that all our other choices would be fraught only with good. Finally, he urges us to seek first the Kingdom of God, a World-Commonwealth of determined, passionate, universal Friendship, as the only state in which we can wipe out poverty and all social misery, and enjoy true wealth and happiness. If we would let Him, Christ would show us the way to a progressive enjoyment of these four great boons *without their penalties.*

Is not this obviously the better way- Do any of us want God to pauperize us? To treat us like mere cattle who are only to be made comfortable? Do we not feel the thrill of the honour of being called to such a Crusade? Only this means that we must *choose rightly,* and apply ourselves patiently to the use of these great boons in such a way as steadily to end the suffering that now accompanies them.

So you see everything turns on our choice of friendship as the true way of life, and we can only get sufficient inspiration for that if we accept with all our heart the personal, practical friendship of God.

Now the last and worst enemy of friendship is not sor-

row, nor death, but sin. It is our selfishness, our cruelty, our yielding to animal passion, our disloyalty that shuts out from true friendship with both God and man. Yet it is to this worst enemy that Christ addresses Himself specially. He is not called the "Friend of Sinners" for nothing. He simply will not believe in our final disloyalty. And there is never any cruelty in His dealing with sinners. It is friendship, friendship all the way. So stern and heroic is His friendship even to the sinful that He would rather suffer than inflict suffering, rather be destroyed than destroy. His is the Love that can always forgive and that Death and Sin can never overcome. This is the deepest meaning of His Cross—just as the point when most human friendships break down, at the point of misfortune or of sin—the friendship of God in Jesus Christ holds fast.

A certain poet has put this with haunting beauty:—

"What does it mean, this wood
So stained with blood,
This tree without a root
That bears such fruit,
This tree without a leaf
So leaved with grief?

"Though fool, I cannot miss
The meaning this—
My sins' stupendous price
His sacrifice.
Where closest friendships end,
One friend! My friend!"
God! Friend o' Mine!

Do you believe it now? Yes? Then if you do, you are pledged to friendship. Do not, I beg of you, simply absorb the comfort of it and refuse the duty it imposes. You must go now to your home circle, to your business whatever it may be, to your politics, to your relations with other nations, with all men whatsoever, to be a friend. A friend of the Divine Order of Friendship, a friend of crusade, to *make the whole world safe for friendship,* so that one day all who shall utter of you the very words they use as they look up to God:

"Friend o' Mine!"

The Contribution of the Great Awakening To Political Liberty

V. L. Stanfield

Southern Baptist Theological Seminary
Louisville, Kentucky

The Great Awakening was the religious revival which swept through the American Colonies from 1726 to 1789. It began in the Raritan Valley, New Jersey, under the preaching of a Dutch Reformed minister, Theodorus Frelinghuysen, and spread rapidly throughout the Middle Colonies, especially among the New Light Presbyterian churches. The revival soon moved into the Congregational churches in New England. From these sections, it was carried to the Southern Colonies, where it reached its greatest height during the post-revolutionary era.[1]

Some writers have thought that the revivals in the different sections had no particular relation to each other. However, a careful examination reveals that almost every new "outbreak" of religious fervor drew upon some older revival for its sources. Consequently, the Great Awakening must be thought of as a movement which continued throughout the Colonies for a period of over sixty years.

A religious revival of this scope and duration made a tremendous impact upon colonial society. It profoundly influenced the social, the educational, the cultural, and the political life. Its effect upon most of these realms has been adequately evaluated,[2] but with reference to its influence upon political life, its real impact has not been clearly seen.

In actuality the Great Awakening contributed both to the desire for and the winning of political liberty. Full recognition is given to the contributions of other forces—the economic and political factors and the democratic idealism of Locke, Sidney, and Thomas Paine. However, from the Great Awakening came influences which prepared the soil for the reception of the ideas of the other proponents of

liberty and democracy and which generated within the people a strong desire for political liberty.

I. PROMOTION OF INTERCOLONIAL UNITY

The Great Awakening made an indirect contribution to the cause of political liberty by promoting intercolonial unity. Before the revival began the Colonies were a group of separate and often hostile states. The different sections were more or less isolated from one another and were content to remain that way. As the Awakening progressed and the evangelists traveled from section to section, the various colonies were drawn closer to one another. The revival made each colony conscious of her sister colonies and gave them a common interest and desire. This was the beginning of an intercolonial spirit.

The revivalists fought for the right to itinerate and refused to let the preaching of the gospel be bound by the rules of men. Consequently, they traveled widely, making the Coloines their field of labor. Whitefield made numerous journeys throughout the Colonies over a period of thirty years. During this time he touched every section of the country. Gilbert Tennent did not confine his efforts to New Jersey and the Middle Colonies, but preached also in New England and Virginia. Samuel Davies came from New Jersey to Virginia, and his itinerations covered a wide area in Virginia and North Carolina. Shubal Stearns, Daniel Marshall, and other Baptist preachers carried the gospel throughout the Southern Colonies—Viriginia, North and South Carolina, and Georgia. Jonathan Edwards did not limit his labors to Northampton, but preached also in Pennsylvania and New Jersey. His famous sermon, "Sinners in the Hands of an Angry God," was preached at Enfield, New Jersey. Men like Jonathan Dickinson and Aaron Burr labored not only in their own parishes, but also assisted their fellow ministers in neighboring communities. Hundreds of men traveled far and wide preaching the gospel as they understood it.

As these men traveled from place to place, their primary

mission was to proclaim the "good news," but they unconsciously spread information about the colonies which they had recently visited. As news of the current events and problems of one section was carried to another, a consciousness of common purposes and ideals was created which broke down barriers which had separated the various colonies since their establishment. This promoted an intercolonial spirit and gave the Colonies their first taste of intercolonial unity. All of this was a contributing factor to the establishment of a "more perfect union."

II. PREACHING OF "DEMOCRATIC" DOCTRINES

A second way in which the Great Awakening contributed to the desire for political liberty was by the preaching of certain doctrines, which engendered a love for freedom and created a democratic spirit. One of these was the individualistic emphasis given to religion. Such an emphasis was inevitable in a pioneer society, because it is essentially individualistic and self-reliant. Knowing the needs of their society, the colonial revivalists preached a "whosoever will" gospel. Salvation was for all who would accept it. Samuel Davies gives an example of this in preaching on John 3:16. He said:

> My text implies that everyone, without exception, whatever his former character has been, that is able to believe in Christ shall be saved . . .
>
> Whosoever he be, however vile, however guilty, however unworthy, if he does but believe, he shall not perish but have everlasting life . . .
>
> Here is a door wide enough for you all, if you will but enter in by faith.[3]

Though the evangelists thought of themselves as strict Calvinists, they preached what they had experienced in their own hearts. Therefore, salvation was available to all who would repent of sin and accept Jesus Christ as Savior. Such an emphasis was essentially democratic, and though perhaps unconsciously, but none the less in reality, it began a democratic spirit which in the end was to change the temper, if not the form of government.

The revivalists also stressed the doctrine that all men were equal in the sight of God. Great emphasis was placed upon the worth of individual men and women. The preachers of the Great Awakening carried this doctrine up and down the land, preaching to all classes—slaves and masters, poor and rich, the ignorant and the learned. When this doctrine was preached to humble people, it inevitably developed within them a degree of self-respect and a desire to manage their own affairs. As the preachers put all men on the same plane—all sinners in need of a Saviour, all of equal worth in the sight of God, they were sowing the basic seeds of democracy.

Another doctrine which received a new emphasis was the necessity of a genuine conversion experience as a prerequisite for church membership. This had been the basis for church membership in the first colonial churches, but with the adoption of the Half-Way Covenant, it had been neglected or forgot. Due to their experiences in the revivals, Frelinghuysen, Edwards, Gilbert Tennent, and others came to feel that conversion should be the sole ground for church membership. Their emphasis upon the church as a spiritual institution, "rendered impossible the old idea that the church is a creature of the state."[4] As they came to see the local church as an autonomous body, they completely cut asunder church and state. Though these men were probably unconscious of the political implications of their doctrine, it was to produce a new freedom and a new conception of government.

All of these doctrines fell upon the ears of people who had a vehement passion for liberty and who were intolerant of oppression. Consequently, when brought to bear upon great masses of the population, "they produced a democratic feeling, developed a degree of self-respect, and inculcated ideas of self-government."[5]

III. DEVELOPMENT OF A SENSE OF POWER

Another way in which the Great Awakening contributed to the rise of political liberty was by the development of a

sense of power within the common people. The varied experiences which came to these men in the Great Awakening made them conscious of their strength and led them to assert it.

During the first hundred years of American colonization, the colonists had come primarily from the lower and middle classes of England, Ireland, Scotland, Germany, and Holland. In their native lands they had been taught to follow the leadership of an aristocratic minority, and when they came to the new land they seemed content to continue the same policy. With the coming of the revival, a leadership arose that gave expression to the wants and desires of these common people. The revival preachers—the Log College evangelists, the Baptist farmer-preachers, and the Methodist lay-preachers—came from among the ranks of the common people. Being of the common people, these preachers were for them, and they gave expression to the dreams and desires of their fellow men. For the first time, the inarticulate, plain people had a voice.

Upon discovering that they could speak, these common people immediately began to cultivate the art of self-expression. The Great Awakening provided unlimited themes upon which they could practice. There were countless ecclesiastical and theological problems which became the subjects of debate. Such activitiy trained the people to think, to assert, and to act. Their arguments about polity, the relative authority of congregations, elders and deacons, the right to itinerate, and associations and synods may seem rather inconsequential now, but they were a dress rehearsal for the Declaration of Independence, the Revolutionary War, and the Constitutional Convention. These people fought their theological and ecclesiastical battles with heavy guns, and when their liberty was at stake, their weapons were ready for rapid deployment.[6]

The common people soon saw that they had strength in their numbers. As they came together in larger and larger groups under their own leaders, they became conscious of their power and a certain political solidarity was

developed. They became interested in legislation, in whatever affected them as members of society. The Presbyterian dissenters in Hanover County, Virginia, became strong enough to send the candidates of their choice to the legislature. The Baptists in Orange County, Virginia, saw that their vote was necessary for a candidate to be elected and would not support anyone for the legislature who did not favor religious liberty.[7] Such instances were common throughout the Colonies.

The common people had tasted the fruits of liberty and had seen the strength of concerted action. Having done so, they were no longer willing to sit by and bow to minority rule. When their liberty and freedom, both political and religious, were threatened, they were eager to exert the power which they knew to be resident in a co-operating majority.

IV. INFLUENCE OF CHURCH GOVERNMENT

Another factor coming out of the Great Awakening which contributed to the desire for political liberty was the increase in the number of congregations which practiced democracy in church government. From the beginning, there was a degree of self-government in both the church and the town meeting, but as the Great Awakening progressed, the idea grew, developed, and became widely practiced. The denominations which increased the most—Congregational, Methodist, Presbyterian, and Baptist—all practiced a degree of democratic government, and thus gave their constituents practice in self-government.

The Methodist group is mentioned first because it made the smallest contribution. Its organization was highly centralized and authoritarian, and its leaders were identified with the Anglican Church and the Tory cause. Most of the Methodist missionaries were loyal to Great Britain and returned home. Francis Asbury declared himself in favor of American independence, and the stigma was soon removed from the Methodist group. The Methodist constitu-

ency came from the rank and file of the common people and was undoubtedly republican in politics. Moreover the Methodist class meeting gave actual practice in democracy as every member was expected to take an active part by praying, testifying, or exhorting. In fact, no religious group placed more stress upon the activity of the individual and gave every member, women as well as men, more opportunity for self-expression. Even with their centralized organization, there were democratic influences operating upon the members of the Methodist societies.

The Congregational Church also had some hindrances to overcome. It had been the established church in three states and, therefore, was not completely autonomous. Tradition had also given the best pews to the members with the most wealth or the highest social standing, which was undemocratic. Even then the majority of the members had a voice in church affairs and the opportunity to express their views. The Great Awakening completely revitalized the Congregational Church. As a genuine experience of grace became essential for church membership, the local church became more independent and autonomous and developed a more democratic polity. In this way the Congregationalists were trained in democratic government; later many of the Congregational ministers would speak forcefully for the cause of independence.

Although the Presbyterian Church was at first nominally tied to the church of Scotland, it was practically a self-governing body. Its form of church government was a representative democracy. The local church vested its authority in the ministers and elders, who in turn represented the local church in the presbyteries and synods. The yearly meeting of the synod was the most powerful intercolonial meeting in America and was a prototype of the later republican national assemblies.[8] The members of this body certainly received training in representative government. The very fact that the New Side party rebelled against the rule of the Philadelphia Synod shows the inherent love of freedom among these people. This practical

training in democratic government in ecclesiastical affairs generated a desire for the same type in political affairs.

The Baptist Church government and organization contributed more than any other single denomination to the growth of republicanism. In their theory and practice, these churches were the most democratic.[9] Each church was a little republic, with each member having a voice in church affairs in the monthly business meeting. Here the church officers were elected, cases of misconduct were tried and the offenders were disciplined or excommunicated, financial matters were transacted, and delegates were selected to represent the church at the associational meeting. Not only did every member have the right to participate in these business sessions, but each one was expected to do so.

The practice of self-government in the churches made the people "government conscious." They began to formulate their own ideas of government. The preachers began to express their views, which were in turn reiterated by their congregations. An example of this is seen in the preaching of John Leland. In his, "The Inalienable Rights of Conscience," he states his idea of government:

> First, that the law was not made for a righteous man, but for the disobedient. Second, that righteous men have to part with a little of their liberty and property to preserve the rest. Third, that all power is vested in, and consequently derived from the people. Fourth, that the law should rule over the rulers, and not rulers over the law. Fifth, that government is founded on compact. Sixth, that every law made by legislators, inconsistent with the compact, modernly called a constitution, is usurping in the legislators, and not binding on the people. Seventh, that whenever government is found inadequate to preserve the liberty and property of the people, they have an indubitable right to alter it so as to answer those purposes. Eighth, that legislators, in their legislative capacity, cannot alter the constitution, for they are hired servants of the people to act within the limits of the constitution.[10]

Such views were commonly held by the Baptists, the

Presbyterian, and the Congregational people. They had come to these views primarily through their experience in church government. Moreover, this experience led them to see that the British system of rule was incompatible with their basic convictions of liberty and freedom.

As the future leaders of the American nation saw democracy working in the churches, it profoundly influenced them. Patrick Henry received his germinal ideas on patriotism, liberty, and government from Samuel Davies, whom he had heard preach during the formative years of his life.[11] James Madison had been taught democratic idealism and had caught the spirit of liberty from John Witherspoon.[12] A small Baptist church in Thomas Jefferson's neighborhood impressed him as embodying the true principles of civil government. Self-government as practiced in the churches, especially the Baptist, appealed powerfully to the political instincts of these men who were to be the leaders in the cause of liberty.

As a result of the Great Awakening the number of congregations which practiced democracy in church government greatly increased. As the people enjoyed a voice in religious matters, they came to desire a voice in political affairs. The practice of self-government in the churches gave the political leaders a pattern by which to build civil government. All of this generated a desire for political liberty that democracy might be freely practiced.

V. STRUGGLE FOR RELIGIOUS LIBERTY

Complete religious freedom had been an unrealized dream since the founding of the first American Colonies. Although Roger Williams was unable to get his "Bloudy Tenent" adopted in all of the colonies, he established religious liberty in Rhode Island and planted his ideals in many minds. Religious freedom was also granted in Delaware, New Jersey, and Pennsylvania, but in the other nine colonies there were established churches. In many of these colonies the people were taxed for the support of the established churches, and in some of them religious toleration

was not granted to the dissenters. The Great Awakening stirred the repressed desire for religious freedom and the struggle began anew.

As the Presbyterians carried the revival into the South, they began to agitate for recognition and toleration. As early as 1699, Francis Makemie, the father of American Presbyterianism, had applied for and had been granted a license to preach in Virginia.[13] However, the policy of granting licenses changed with the governors, and he and others were often persecuted. In 1738, the Synod of Philadelphia petitioned Governor Gooch for the right to preach in Virginia,[14] and their petition was granted under the authority of the Act of Toleration of 1689.[15] In order to obtain this liberty, they were required to take the prescribed oaths and register their places of meeting. Even then, the Presbyterians were often called into court for not attending the Anglican Church, and it was exceedingly difficult to obtain licenses for new ministers or new meetinghouses. When Samuel Davies came to Virginia in 1747, he was granted a license to preach, but during the next years he was forced to struggle to keep that right. While Davies was in England, he succeeded in getting his denomination recognized as a legal, dissenting group, and after 1755 the Presbyterians enjoyed religious toleration. However, the Presbyterian people were paying taxes to support the Anglican Church, and this was bitterly resented. Though they did not demand complete religious freedom until the Baptists forced the issue, they did engage in a constant struggle for toleration. They petitioned the House of Burgesses again and again, asking "to have and enjoy the full exercise of religion without molestation or danger of incurring any penalty."[16]

The Baptists were not satisfied with religious toleration; they demanded complete freedom of mind and conscience. At first they were too few in number to have much influence, but the Great Awakening increased their membership. Moreover, their zeal and determination for their cause gave them influence far out of proportion to their numbers. The

Baptist people firmly believed that religious liberty was a "right and not a favor."[17] They felt that they were responsible only to God in spiritual affairs and would not tolerate governmental regulations. John Leland has clearly stated their position:

> Every man must give an account of himself to God, and therefore every man ought to be at liberty in a way that he can best reconcile his conscience. If government can answer for individuals at the day of judgment, let men be controlled by it in religious matters; otherwise, let men be free.[18]

Consequently, they refused to obtain licenses to preach or to take the oaths required under the old Toleration Act.

Such an attitude brought the Baptists into bitter conflict with the civil authorities, and they were subject to violent persecution. During the years from 1768 to 1774, they were whipped, beaten, arrested, fined, imprisoned, and in other ways shamefully abused.[19] Such persecution did not hinder the Baptists, but strengthened their convictions and won them friends. Patrick Henry often defended their cases and became their champion. Young James Madison also sympathized with their cause and became an exponent of absolute liberty of conscience.

The Baptists were quick to see that establishment must be overthrown before complete religious freedom could be won. They knew that a minority religious group could not enjoy full civil rights where a state church existed. Moreover, they resented being taxed for the support of an established church. To them this was "taxation without representation." In order to achieve their goal, they began to flood the country with pamphlets and petitions asking for religious freedom and the disestablishment of state churches. They entered the political field and would support for the legislature only the men who favored their cause. In this struggle, the same principles were involved which were later used by the Colonies in their fight against Great Britain.

One factor which made the struggle for religious liberty

by the dissenters so intense was the fear that an Anglican Episcopate might be established in the colonies. In 1638 Archbishop Laud had tried unsuccessfully to supplant the Puritan with the Anglican Church and establish an American Episcopate.[20] The plan failed, but the fear remained, and during the next century, there were several attempts of this kind. From 1748 to 1761, Thomas Sherlock, the Bishop of London, strove without ceasing for an American Episcopate. His policy created such a furor that the controversy raged until the beginning of the War of Independence.

If no other issue had been at stake, the vast majority of Americans—especially the Congregationalists, the Presbyterians, and the Baptists—would have favored independence from England. The very thought of an American Episcopate was alarming to a people whose fathers had left their native lands to escape oppression under religious establishment. Said Dr. Arthur Lyon Cross, the leading authority on the subject:

> Certainly, if the question of the establishment of bishops did not contribute a lion's share in causing that enmity to the mother country, which was mainly in a political direction, it was involved in the struggle and deserves to be regarded as an important part of it.[21]

The majority of the American people were not anti-English, but they were anti-Anglican, and it was exceedingly easy to transfer their resentment from the church to the government. This fear of an Anglican Episcopate touched deep-rooted prejudices in the American people and gave rise to a fiery patriotism which no other motive could have produced.

The dissenters saw in the War of Independence a means of overthrowing every vestige of religious oppression. Political freedom from Great Britain would destroy any threat of an American Episcopate and prepare the way for complete religious freedom. Consequently, they were ready and eager to fight. The struggle for religious liberty certainly contributed a "lion's share" to the desire for and the winning of political liberty.

VI. PARTICIPATION IN THE WAR

The denominations which had been built up by the Great Awakening—the Congregational, the Presbyterian, and the Baptist—almost unanimously took the patriot side and were the first to declare for political independence. "It was their meeting houses that were burned as nests of rebellion and their pastors which were hunted as instigators of treason."[22]

The Congregational Church was strongest in New England ,and some of its ministers had been preaching the ideals of liberty for generations.

> From the earliest times . . . the ministers had taught the duty to God and the fear of offending God, but had not worried their flocks about their duty to kings or with a fear of offending them.[23]

The Great Awakening revitalized the Congregational Church and gave it a more democratic spirit. Consequently, the preachers began to proclaim the inalienable rights of conscience and the natural freedom of man. The election and fast-day sermons so expounded these ideas that the Governor of Massachusetts refused to set a fast-day in 1774, saying that it was "simply to give an opportunity for sedition to flow from the pulpit."[24]

These Congregational ministers found their propositions of human liberty and freedom in the Scripture and implemented their arguments with an arsenal of weapons found in the writings of Milton, Locke, and Sidney. They discussed the origin, nature, and end of government, and asserted that all laws were designed for the good of the governed. The congregations were told they had a right to choose their civil rulers and to fix the bounds of their authority. They were also taught that the government was directly responsible to the people, and that the people had a right to resist oppressive rulers. During the years from 1743 to 1763, these ideas were "more clearly defined, and positively asserted than ever before."[25] A people fed on "political pabulum" like this came to have a deep love

for their "inalienable rights" and were ready to rebel against any power that endangered them.

The Presbyterians were among the first to favor American independence. Their experience in their native lands had taught them to fear both civil and ecclesiastical rulers. As the tension between Great Britain and the Colonies increased, they made their position known by petitions and memorials.

An excellent example of these petitions is the one drawn up by the Scotch-Irish Presbyterians in Mecklenburg County, North Carolina. At a Convention in May, 1775, they passed the following resolutions:

> 1. *Resolved,* That whosoever, directly or indirectly, abetted, or in any way, form or manner countenanced, the unchartered and dangerous invasion of our rights, as claimed by Great Britain, is an enemy to this country, to America, and to the inherent and inalienable rights of man.
>
> 2. *Resolved,* that we, the citizens of Mecklenburg county, do hereby dissolve the political bonds which have connected us to the mother country, and hereby absolve ourselves from all allegiance to the British Crown, and abjure all political connection, contract or association with that nation, who have wantonly trampled on our rights and liberties and inhumanly shed the blood of American patriots at Lexington.
>
> 3. *Resolved,* That we do hereby declare ourselves a free and independent people; are, and of right ought to be, a sovereign and self-governing association, under the control of no power other than that of our God and the general government of the Congress; to the maintenance of which we solemnly pledge to each other our mutual co-operation and our lives, our fortunes and our most sacred honor.[26]

Unless human nature has changed a great deal, these Presbyterian ministers returned from their conventions and presbyteries and proclaimed in their pulpits the subjects which had been central in the deliberations. Throughout the Colonies, these ministers upheld a declaration of in-

dependence as the logical step and armed resistance as a righteous cause.

There is no disputing the zeal of the Baptists for the cause of independence. The Baptist group was the only one to demand complete separation from Great Britain before it was declared by the Continental Congress. By principle they were thoroughly democratic and endowed with a spirit of liberty. Being heavily oppressed by English law as it was interpreted in America, they were almost to a man favorable to political liberty. Their attitude may be seen in an address sent to the Virginia Convention in August, 1775, which reads in part:

> Gentlement of the Convention—While you are (pursuant to the important Trust reposed in you) acting as the Guardians of the Rights of your Constituents, and pointing out to them the Road to Freedom, it must needs afford you an exalted satisfaction to find your Determinations not only applauded, but cheerfully complied with by a brave and spirited people . . . .
>
> Alarmed at the shocking Oppression which in a British Cloud hangs over our American Continent, we, as a Society and part of the distressed State, have in our Association consider'd what part might be most prudent for the Baptists to act in the present unhappy Contest. After we had determined "that in some Cases it was lawful to go to War, and also for us to make a Military resistance against Great Britain, in regard of their unjust invasion, and tyrannical Oppression of, and repeated Hostilities against America," our people were all left to act at Discretion with respect to inlisting, without falling under the Censure of our Community . . . .
>
> We conclude with our earnest prayers to Almighty God for His Divine Blessing on your patriotic and laudable Resolves, for the good of Mankind and American Freedom, and for the success of our Armies in Defence of our Lives, Liberties and Properties.[27]

Thus we see that the denominations which had been built up by the Great Awakening were strongly in favor of independence of and separation from Great Britain.

Moreover, when the war actually came these people were the staunchest patriots. It is a commonly accepted fact that the dissenting denominations were strong supporters of the Revolution. The laymen of the Congregational, Presbyterian, and Baptist churches were the first to volunteer for the colonial army. They filled the ranks, and their ministers often jointed them or became officers, recruiters, or chaplains. It was not always an easy matter to raise a regiment, and often the ministers could persuade the men to enlist after a regular army recruiter had failed.[28] Everywhere these men rendered distinguished service to the colonial cause.

That their patriotism was recognized by the Revolutionary leaders is seen in a letter which General Washington wrote to the Baptists in Virginia in 1789. He said:

> While I recollect with satisfaction, that the religious society of which you are members, have been, throughout America, uniformly, and almost unanimously the firm friends to civil liberty, and the persevering promoters of our glorious revolution; I cannot hesitate to believe, that they will be the faithful supporters of a free, yet efficient general government.[29]

The same tribute might also have been paid to their Congregational and Presbyterian brethren. All of these people were giving their utmost to their God and their country.

The ministers rendered an important service by keeping public opinion aroused and informed. Propaganda was to play a larger part in this war than it had in any previous war, and the church was the most effective propaganda agency. The newspaper was then in its infancy, and the pulpit was the direct means of reaching the masses.[30] The preachers in every community had the hearing of a majority of the people, and from their pulpits they defended the righteousness of their cause, announced news of victory or defeat, and beseeched their God to deliver them from the hand of the oppressor. In this manner the ministers and

their churches performed an inestimable service for the American cause.

VII. SUMMARY AND CONCLUSION

From the Great Awakening came influences which made distinctive contributions to political liberty. It gave the Colonies their first taste of intercolonial unity and developed within the masses a sense of power and a love for democracy. It greatly increased the number of congregations which practiced democracy in church government, and thus gave thousands of people a desire for a voice in civil affairs. The Great Awakening also increased the number of people who desired complete religious freedom; and this, along with a fear that an American Episcopate might be established, touched deep-rooted prejudices which caused men to fight. Moreover, the revivalistic churches were the first to demand complete independence from the mother country, and their churches and ministers rendered distinguished service during the Revolutionary War.

In the light of these facts, it must be asserted that the Great Awakening was one of the primary causes which contributed to the desire for and the winning of political liberty. Indeed, it seems that the course of events which promoted the Declaration of Independence, which eventuated in a victory for the Colonies, and which led to the establishment of a democratic government, would not have come about during the years from 1775 to 1788 had there been no Great Awakening. These events might have come later, but the forces growing out of the revival prepared the soil and provided the impetus which brought them about at this particular time. Therefore, any enumeration of the factors behind the War of Independence, the successful culmination of which gave the American Colonies political liberty, must consider the Great Awakening as one of the primary causes.

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A Critique of the Kinsey Report

Wayne E. Oates

Southern Baptist Theological Seminary
Louisville, Kentucky

The massive volume of Kinsey, Pomeroy and Martin on *Sexual Behavior in the Human Male* has been in print long enough now to be considered a social force in its own right. Nearly a million copies have been sold and it is said by the Gallup polls that one out of five Americans have read it. Such a book, on these grounds if no other, demands the attention of our ministers, not merely for the relative worth of its contents, but also for the effect it has in shaping the minds of our people. Many reactions to this book have already been expressed to me by people who have come to me for pastoral guidance in problems of marriage and the family. Inasmuch as this is merely the first of a series of nine such studies to be made on this subject, the minister who considers the family life of his people important needs first-hand acquaintance with these studies.

This book may well serve as a handbook of reference for the minister in his attempts to determine the *prevalence* of the psychosexual symptoms his people present to him as their counselor, and as a guide in his personal counseling on such matters. I do not believe it should be used as a literary resource in counseling people, but that it should be for reference use in the hands of people who have sufficient training and objectivity to evaluate it properly.

In the first place, it is important to note that the scientific honesty and moral integrity of the authors of this book have been clearly established. They are not pornographer, but all have met Kinsey's own standard of being happily married and sexually mature people themselves. Having read as many other authors' reports on these men as I could find, I would like to express my basic respect for the devotion and integrity of these scientists.

At the same time, however, the minister cannot take uncritically the contents of this book. He must make serious note

of the purposes and limitations upon which the authors themselves agree. This is a *quantitative* and not a *qualitative* analysis of sexual behavior among American males. Sex is seen as a quantitative experience of so many outlets, not as a psychosexual experience involving the total personality. On this point the limitations of the book are very severe both from the point of view of the religious regulation of the sexual life and from the point of view of the psychological and psychiatric therapy of sexually maladjusted people. Prevalence of a condition is neither an adequate norm for righteousness nor a sufficient criterion for health. Furthermore, it is worthy to note that the purpose of this work is to measure sexual behavior but that it has nothing to say about the motivation for sexual behavior and *interpretation* of sexual behavior. Consequently, other works need to be done through the use of the psychoanalytic approach and by the use of a genuinely Christian approach on these two neglected aspects before the findings of this study can be properly focussed. This is a challenge to research men in both fields. The third dimension can only be added by those who are trained to do so. The great temptation with which Dr. Kinsey and his associates struggle in this book, and to which they succumb at certain points, is to draw conclusions in the fields of psychiatry and religion on the insufficient basis of facts gained by the taxonomic and populational methods in which they are skilled. They show only a threadbare knowledge of the two fields they criticize most: religion and psychiatry.

From the point of view of psychology, Kinsey's report gives us the first populational study for checking the validity of the postulates of Freud concerning the sexual life. In this respect, Freud's definition of sex as *love* or *psychosexuality* involving the total personality is a valid criticism of the limited concept of sex to which this book is restricted. Again, this report on the grounds of the facts it presents, reinforces what Freud discovered concerning the occurrence of sexual behavior in infants, the toll which pretense and hypocrisy play in causing "sin to be all the more sinful"

by producing neuroses, and the relative prevalence of the so-called perversions of masturbation and homosexuality. In the realm of the interpretations found in the chapters on "Social Significance," nothing new has been added to the views which Freud expressed in 1908 in his paper on "Civilized Sexual Morality and Modern Nervousness." I am surprised that Kinsey's Bibliography reveals that he did not use Freud's research papers in the formation of this book. However, Kinsey does give clinical substantiation on a populational and statistical basis for the factual findings of Freud that will help to do away with the popular assumption that the things Freud discovered concerning the sexual life are peculiar to so-called abnormal people, and not characteristic of the race. Also, Kinsey's findings explode a prevalent opinion that what Freud said was true of Vienna of 1890-1930, but not true of America.

From the point of view of the Christian pastor, this report reveals several facts. (1) Only about 26.6 per cent of the segment of population studied are actively religious in any sense of the word (p. 211). (2) Religious devotion, regardless of the type—Catholic, Protestant, or Jewish—reduces sexual activity of every type 25 per cent in comparison to such behavior in the religiously inactive (p. 486). (3) Marriage affords 85 per cent of the total sexual experience of American men, but 30 to 45 per cent of the married men have extra-marital sexual relationship at one time or other, (p. 392), 70 per cent resort to prostitution at one time or other, and 37 per cent of all men have engaged in homosexuality. (4) The average age of the onset of sexual maturity—adolescence—is 13 years and 7 months (p. 189). And the "peak of *actual performance is in the middle or later teens.*" The age of onset and pattern of sexual activity set at that time tends to persist on toward the 50 year mark in spite of all other events that affect sexual frequencies" (p. 307). (5) In discussing the preservation of marriage, Kinsey makes this important statement: "A preliminary examination of six thousand marital histories, and of nearly three thousand divorce histories suggests

that there may be nothing more important in a marriage than the determination that it shall persist. With such determination, individuals force themselves to adjust and accept situations which would seem sufficient grounds for a break-up, if the continuation of the marriage were not the prime objective" (p. 344). (6) Age, social status, and the religious bases of social mores have more to do with the form of sexual expression than any other three factors, in the order that they are named. Lower social levels look with abomination upon perversions, upon heavy petting which does not lead to intercourse, upon variety in sex technique, and engage more promiscuously in intercourse, whereas upper level folk condemn pre-marital and extra-marital intercourse and condone homosexuality, masturbation, and heavy petting.

When pastors add these facts together, it is evident that: (1) His ministry is touching only a relatively small area of the population (26.6 per cent). (2) That his people who are faithful have a decreated *quantity* of sexual activity, but that the *quality* of their experience is not materially different from that of the general population. This points to the need for more specific, informed and biblically grounded instruction in the expression of the sexual life. (3) Legal means of guiding sexual expression are failing dismally, and the churches have largely left these matters to the responsibility of the judiciary rather than assuming the obligation of the churches not only to save souls but to care for and cure souls. (4) The close relationship between adolescense and conversion has long been an established fact, but the facts concerning the relationship between the formation of the sexual habits of the individual and the formation of his religious personality in adolescence has been discreetly avoided. The persistence of sexual habits formed in adolescence even into old age is clinically demonstrated by this report. The need for research on this problem is demanded by the facts Kinsey reveals about adolescence. (5) Manifestly, the pastor should take an understanding and compassionate attitude toward the variety of

sexual patterns among his people. The laws of nature are the laws of God in these matters and do not need the minister's bad temper to enforce themselves. Rather the minister comes face to face with the role of the Christian faith in increasing "the determination that marriage shall persist." The minister can be patient with those who are "overtaken in any fault," and because he knows that "whatsoever a man soweth, that shall he also reap;" he can also add to the permanence and happiness of his people immeasurably by teaching them that marriage is an eternal relationship and by showing them in his own marriage, his educational program, and his counseling ministry how to make it so.

Kinsey and his associates have left to the religious leadership the task of interpreting the data they present. They have set an example of untiring devotion and disciplined thoroughness. We can hope for the day when scientists will no longer shirk the task of setting forth the moral implications of their findings, and when religious leaders will have the courage and the freedom to make the matters of human morality factually realistic as well as emotionally attractive.

Concerning the Baptism of Little Children

A TRANSLATION—(Continued)*

Leo T. Crismon

Southern Baptist Theological Seminary
Louisville, Kentucky

(CHAPTER TWO)

First of all let us consider baptism as a gate or door, according to the opinion of most people, and as the first requirement for salvation. Now then, sir doctor, with what mind and by what authority have you abrogated the baptism of infants and of small children which for more than a thousand four hundred years, even from the times of the apostles, our ancestors have observed and defended?

DOCTOR BALTHASAR

Tell me, how will you suggest that infants be baptized, either a way that is fitting, or one that is wholly necessary to use in baptizing them?

DOCTOR FABER

I and my church (in which I stand and to which I firmly cleave, and if the great God so desire I will die in it) which for so long a time having rested upon a firm and immovable rock has driven its roots very deeply, have been in possession of the truth throughout Asia, Africa, and Europe from the times of the apostles to the time of our own recollection. Therefore we will defend this usage accepted by our forefathers firm and steadfast just as it has been delivered and passed on from hand to hand. Your doctrine, however, is a new doctrine not heard of for a thousand years, although I am not ignorant that the heretic Pelagius eleven hundred years ago, just as you yourselves do, closed the gates of heaven to small babes and to children, whose opinion is not only not heard of nor accepted, but condemned and despised by the common consent of my church. But since you are willing to be convinced only by authority, let us comply with your mode of thinking. There

is in the third chapter of John a passage in which our Lord and law giver says to Nicodemus thus (John 3:5), "Unless one is born again of water and the Holy Spirit, he cannot enter into the kingdom of God." Then in like manner Christ extends hope of the kingdom of heaven to children, and it is necessary for them to be born of water and of the Holy Spirit. We have become accustomed to call that rebirth and regeneration baptism according to the usage of Catholics, therefore that they be baptized is both profitable and necessary for them.

DOCTOR BALTHASAR

This account which you have mentioned in John should not necessarily be accepted as concerning the rebirth or regeneration, since according to the Greek and a new translation of it, it is "born" (*natus*), not "re-born" (*renatus*), nor does it stand as a testimony of the scripture concerning that rebirth; even if it should be, then the expression here must be accepted as "by means of water," or rather "on account of the Holy Spirit," just as in most passages of sacred scripture. John VII (verse 38) clearly explains the expression, "He that believes on me, out of his belly shall flow rivers of living water," and John V (verse 4) where the water is disturbed by the angel, and 1 John V (verse 8) "There are three that bear witness on earth, the spirit, and the water, and the blood," etc. Therefore it cannot be here, nor ought the text in John be understood as concerning baptism. Moreover I plainly deny that the kingdom of heaven is for infants and children. In behalf of children, because it pertains to them, I state my position briefly thus: I affirm that they are destined neither to be saved nor damned, but that they ought to be committed to the omnipotent God. Let him do as he wills.

DOCTOR FABER

I wonder how it is that you deny that the text in John III can be understood as concerning regeneration when the beginning of its history consists in these words of our

Savior to Nicodemus (John 3:3), "Amen I say to you, unless one is born again, he cannot see the kingdom of God." When Nicodemus considered this, he wondered how it could be that dry bones could be born again and revived. Could he enter a second time into his mother's womb? How can anything be more evident in proving regeneration? However, for the present I shall keep silent concerning "again" and "a second time" in the Gospel, which you will see repeated more than once in this account, to advance no light argument for refuting your not weighty charges.

DOCTOR SALZER

It is, sir doctor, just as Faber has said. It conforms then to that which our Savior has said, Do not wonder "that I said to you, you must be born again. The Spirit breathes where he will; and you hear his voice, but you know not whence he comes, and whither he goes" (John 3:8).[1]

DOCTOR FABER

In no respect more truly, therefore, in understanding the scriptures must the things which have been written before be seen and examined with as keen discernment as the things which are written afterwards. However, since sir doctor makes denial even by other passages of scripture concerning regeneration by water and spirit, I wonder greatly that anything can be discerned anywhere. For Paul declares to Titus in the third chapter (verses 4, 5), For by the mercy of God our Savior we have been saved through washing or "by the laver of regeneration, and renovation of the Holy Spirit." And Peter (1 Peter 1:3), "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy has regenerated us unto a living hope in Jesus Christ from the dead."

This regeneration in one place[2] in the Greek is called *palingenesia,* though in another place[3] *anagenesia* from *palin* and *ana,* but not with the same consideration with which Pythagoras once observes the *palingenesian* of animals. For

that reason it is an error for you to deny that regeneration is in this scripture. Moreover, that it must refer to baptism the interpretations of all the orthodox and ancient teachers confirm, just as the interpretation of those who speak concerning baptism and even I agree with the things which Paul writes to the Romans in chapter VI (verses 3, 4), All we who "have been baptized into Christ Jesus have been baptized into his death, for we have been buried together with him by baptism into death."

Now, sir doctor's denial that the kingdom of heaven is for children is manifestly contrary to the Gospel, Matt. XIX (verses 13-15), Mark X (verses 13-16), and Luke XVIII (verses 15-17). When there were brought or led to him children, whom the disciples hindered, he reproved them, or, as I may say according to our translation, he rebuked them saying, Suffer them "and forbid them not to come to me; for of such is the kingdom of heaven" (Matt. 19:14), which words three times repeated are spoken in the Gospel. And in Matt. XVIII (verses 2-10) the Lord Jesus set a child in the midst of the disciples, showing by this the way in which it was necessary for them to enter into life. And besides he placed in authority over them their own angels in heaven who always look upon the face of God the Father. Be unwilling, I beseech you through the gentleness of Christ, to be in the number of those hypocrites who, since they themselves are unable to enter the kingdom of heaven, even do not fear to close heaven to others (Luke 11:52).

Inasmuch then as you say that water must be accepted for the expression or the favor of the Holy Spirit, since you have mentioned many other things, then you made mention of the water in Bethsaida (John 5:2-9). I do not think that its having been natural is to be called in question. There the sheep destined for the altars were washed, then the name of the sheep pool was applied from the sheep. Also it had five porches near which many sick, lame, blind, and those afflicted with many other misfortunes were lying, waiting for the moving of the water and the coming of the

angel, and then whoever first entered the water was cured. Near this natural water a certain man lay ill thirty-eight years whom our Savior, Jesus, restored to perfect health. And so, that the water was actual and natural is evident, just as that also with which the six waterpots were filled in Cana of Galilee (John 2:7).

Now if these words of Christ, "Unless one is born again of water," (John 3:5) must be so understood that "of water" is the same as "on account of the Holy Spirit," it would be unnecessary, for what follows would be redundant when he says, "and of the Holy Spirit." Join "on account of the Holy Spirit" and "from the Holy Spirit;" you will see how they agree and are fitted together. To me, however, methods of superfluous speaking of that kind seems to be inconsistent with the Gospel.

But an Evangelist is his own interpreter as in John VII (verse 39) when he says, These things "he said of the Spirit which they should receive who believe on Him," for the Holy Spirit was not yet given to them. And this is because some were found baptized with water who had not yet received the Holy Spirit (Acts 8:16) and who had not heard whether there was a Holy Spirit (Acts 19:2). With this idea John the Baptist also said, I baptize you with water, but he with the Holy Spirit (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:26; Acts 1:5). And so, that the baptism of John is with us the same as Christ's is most ailen to the truth of the Gospel, for it is most certainly Christ's baptism, not John's, that washes away original sin.

And yet I do not deny that in some passages of scripture the influence of Christ can be understood allegorically as water as is evident in the prophecy of Isaiah, "You who thirst, come to the water" (Isa. 55:1); likewise, "You shall draw waters with joy out of the fountains of the Savior." (Isa. 12:3). And in John IV the Lord said to the Samaritan woman at Jacob's well, "Whoever will drink from this water which I will give will not thirst forever, but the water which I will give, will be in him a fountain of water, springing up into life everlasting" (John 4:13, 14). But in this

passage in regard to Nicodemus water cannot be accepted for the Holy Spirit, for (as it has been shown above) it would appear to be another redundant statement, which no one who rightly handles the scripture would deny.

DOCTOR BALTHASAR

I do not know of another birth except that in John I (verse 13) in regard to some who are born of God.

DOCTOR FABER

And yet this is another birth besides that in which we are born from the womb of our mother, and for that reason, immediately after the words to Nicodemus mentioned before, the Lord shows, "That which is born of the flesh is flesh: and that which is born of the spirit, is the spirit" (John 3:6). Therefore I say that this baptism, this spiritual regeneration, does not (as Peter says) wash away with water the filth of the body (I Peter 3:21), but that it is a sign of a soul washed and cleansed from every spot. And on that account it is spoken of as "the bath of regeneration" (Titus 3:5).

DOCTOR BALTHASAR

It is evident to us that triple baptism, of the spirit, of the water, and of the blood, was acceptable to our forefathers to whose judgment even I subscribe. Now if the account must be understood concerning regeneration that it always comes through the Holy Spirit and the element of water, the two kinds of baptism will be void. Besides, mainy saints, as we have read, who died without the baptism of water, have been received into the number of the blessed.

DOCTOR FABER

Here our forefathers in professing baptism of fire, of water, and of blood ought not to be condemned of error, for rightly and thoughtfully they spoke, using a certain method and reasoning when they were not able to come to baptism of water as they desired as in case of Saint

Emerentiana, foster-sister of Agnes, and many other catechumens who died without baptism of water. Then in regard to ourselves we have decided that these things are of necessity and also of use and sufficient. I do not then conclude, sir doctor, that what necessarily is excused in the Gospel must be held according to some common rule, with Christ as authority, who even excused David in regard to "the loaves of setting forth" (1 Kings 21:3-6; Matt. 12:3, 4; Mark 2:25, 26; Luke 6:3, 4); though they were sacred, the loaves were not profaned under the care of Achimelech the priest.

He violated the Sabbath (Luke 13:10-15; John 7:22, 23) and allowed that on it a beast of burden be drawn out of a pit (Luke 14:5), as in the meantime I only make mention of him whose hand was withered (Mark 3:1-3), of the blind man (John 9:1-34), the dropsical (Luke 14:2), the paralytic (Matt. 8:6; 9:2), the disciples going through the corn on the Sabbath plucking the ears (Matt. 12:1). With accounts of such sort the Gospel is filled. Now if Cornelius (Acts 10), before he had been baptized by Peter, had departed from life in expectation of baptism, I do not doubt that he would have been received into the number of the blessed, since the Lord had truly received his prayers and ams, and he had called from Joppa Peter who announced the Holy Spirit and the baptism of water. But if Cornelius had despised baptism, he would not have been without certain blame. I am of the same opinion concerning all catechumens who, having believed, died not yet baptized. I believe that with this in mind we must accept what Paul said in 1 Cor. XV (verse 29) that there were some in Corinth who were baptized for the dead.

DOCTOR BALTHASAR

I do not understand this text of Paul to mean that there are some baptized *for* the dead, but *over* the dead, for in the Greek it is *huper,* which in Latin is *super.* I think that at that time there was this custom, that whoever was baptized over a dead person would be appointed dead and to

him would be declared, You see by this baptism that you have been baptized into the death of our Lord Jesus Christ, so that in the name of Christ you may not shun death, but that you may perservere unto death just as this one over whom you are appointed dead.

DOCTOR FABER

Your understanding and interpretation of this passage from Saint Paul diffuses an odor of Lutheranism[4] and it is plainly like sleep, for it by no means gives an answer in regard to this matter. It happens that this interpretation from the Greek, which you seem to wish, does not assist, for by use of language even this common particle *huper* signifies the same as *pro*. Although it can be proved extensively from the Greek writings, I will be content with pointing out its use in the Gospel. Now I do not doubt that you know these words from Luke (22:19, 20) "This is my body which is given *for* you," and "This is the cup, the new testament in my blood, which shall be shed *for* you." Also Paul said to the Corinthians (1 Cor. 11:24), "This is my body which shall be given up *for* you." No one will deny that in these three related passages in the Greek *huper* signifies the same as *pro* just as in Matthew (26:28)[5] and Mark (14:24) concerning the same matter. And because you cannot rightly do so you ought not to affirm that *huper* always signifies *super*, for in the passages just mentioned it signifies not *super*, but *pro*. Then, besides, in Peter and Paul, when there is a statement concerning the passion of Christ, *huper* always signifies *pro;* for instance, 1 Peter II (verse 21) "Christ suffered *for* us," where the Greek is *huper hemon;* 2 Cor. V (verse 14, 15) "If one died *for* all, then all are dead. And Christ died *for* all; that those also who live, may not now live to themselves, but unto him who died *for* them, and rose again." So you see, three times *pro* in Latin, as indeed it often does, represents *huper* in the Greek. In Romans V (verses 6, 7), Christ died *for* the ungodly "for scarcely *for* a just man will one die; yet perhaps *for* a good man one would dare to die." You see again

three times *huper* is the same as *pro*, and there follows (verse 8) "Christ died *for* us. I Cor. XV (verse 3) "Christ died *for* our sins, according to the Scriptures;" 1 Peter III (verse 18) "Christ died once for our sins, the just *for* the unjust;" these and a great number besides show that *huper* in Greek represents *pro* in Latin. There is an error, therefore, in this notion which you have constructed in your own mind.

DOCTOR BALTHASAR

I truly assent, and also agree with your arguments, and I have changed my decision. But now I come back to children who, I think, when they are brought to the Lord Jesus already have been endowed with reason. The scripture (Luke 18:16) has not "of them," but "of such;" that is, like them, which two expressions differ greatly, you see. Moreover, the Lord plainly wishes that the kingdom of heaven be, and appear, of the humble.

DOCTOR FABER

As I observe, it is necessary for you to watch me carefully, lest in the manner of an eel you slip from my hands: but if you prove to me, as I teach, that you are an apt pupil, you will be entirely freed from error by the counsel of Luke, who in the Greek has *brephe* for infants, who doubtless at that age are not able to speak. So, the infant exulted in the womb of Elizabeth in Luke I (verse 44). So the shepherds found Mary and the infant in Luke II (verse 16). In this manner it agrees with the statement of Peter that we are as newborn babes (1 Peter 2:2) where we in every instance read *brephos* in the Greek. Besides, there is in Mark (10:13-16) the statement that the Lord embraced them and blessed them. But if they be children of wrath, not God's, how could he bless them? How then could he say (Luke 18:17), Whoever does not accept the kingdom of heaven, as this child, shall not enter into it? But your saying that "of such," not "of them," occurs is a trick of false reasoning although I grant you that there is a comparison here,

for it turns about that from which there is a comparison continually. Yet in other respects neither does any likeness appear nor does it deserve to have the name of a comparison, and so the whole structure of your conjecture will fall.

DOCTOR BALTHASAR

Again and again the scripture makes mention of children and states that we ought to be such; partly, because we are truly children in our minds, and for that reason even like anyone with whom we may be associated in teaching; partly, as in 1 Peter II (verses 1, 2) because we ought to put away all cunning, malice, hatred, and opposition as children just recently born.

DOCTOR FABER

All these scriptures are in agreement with the Catholic Church, and while especially condemning your opinion, they truly confirm my assertion. For, since the Lord taught that in imitation of children we ought to be like them, it is evident that children destined for the kingdom of heaven should be washed in the baptism of Christians and that the Lord does not wish us to be led by uncertain opinion to the extent that we should hesitate to baptize them for their salvation.

Peter calls them *brephe;* that is, infants (1 Peter 2:2) as Luke (18:15, 16) also designates those that were brought. In the same manner also Luke the Evangelist (2:16) calls the child found in Bethlehem by the shepherds an infant, who as you have preceived, was plainly innocent, the likeness of a lamb, neither was guile found in his mouth (Isa. 53:9). From the mouth of *nepion;* that is, of infants and of sucklings, the Lord wished to receive praise (Psm. 8:3), as he himself replied to the Jews in Matt. XXI (verse 16). So not mediocre love of Christ for children is manifested, especially for those who are pleasing to him.

And on this account so often in the sacred scripture we are reminded of the innocence of children; for instance, 1 Cor. XIV (verse 20), "In malice be children;" 1 Peter II (verses 1, 2) "Wherefore laying aside all malice, and all

guile, and deceits, and envies, and all detractions, as newborn babes, desire the reasonable milk without guile."

See how children are adapted not as vessels of dishonor, but of honor. Wherefore, I have little doubt that it was for children and infants that Christ shed his blood rather than for adults. They are not unseen to the great God, and it is even probable that they are loved more than many adults because they are concerned not about their own, as most adults, but even about another's affliction.

DOCTOR SALZER

Since the Lord in the old record under Moses decided that, by circumcision (Gen. 17) with no consideration for either age or reason, infants affected by the fall of Adam may be cleansed, how is it that you exclude them under the Gospel as if God had forgotten them?

DOCTOR BALTHASAR

It is my opinion neither to exclude them nor to admit them, because I do not see the scripture admitting them. But what of girls who could not be circumcised according to the old record?

DOCTOR FABER

We truly believe that the fundamentals of these teachings had their beginning on the authority of St. Paul in Col. III (Col. 2:11, 12?) from which it is evident that the baptism of Christians in the time of the Gospel has been substituted for circumcision. Now truly if, as Salzer explained, in the law of wrath and anger of the Lord (Ex. 20:20) when the precepts were written on tables of stone by thunders and other fearful signs to the people of Israel, circumcision was a sign (Gen. 17:11) by which they became free from original sin caused by the fall of Adam, they were united from original sin caused by the fall of Adam, they were united with God on the eighth day.

In the times of grace and the Gospel, when the father of all mercy and the God of comfort (2 Cor. 1:3) sent his only son into the world (John 3:16, 17), who came into the

world that he might save us all (Gal. 4:5) and that he might cleanse us by his holy blood (Phil. 2:8), he who took away the sins of the world, how can you then consider the redeemer of the human race, the gentle Savior so cruel, so harsh that he would not bequeath a sign of salvation to his little ones, either infants or children, excluded in no passage of scripture, formed and corrupted not by their own error and sin, but by that of others, their first formed parents? This matter (May God love me after this fashion) ought to be exceedingly grievous to you who would freely release a child under Moses from the bonds of the Devil by circumcision within eight days, but a child of Jesus, truly the sweetest, the kindest, and the best, you hold subjected to the power of Satan even to the twentieth or thirtieth year.

And so I ask, I beg, I beseech you through "the bowels of mercy" (Col. 3:12) of our God, "Return, return, O Shulamite: return" (Song of Songs, 6:12) and do not hesitate longer (Rev. 22:7, 12?). Consider that the gracious God comprehended Jeremiah when he was not yet born while he was reposing in the bowels of his mother, that he sanctified him before he came forth out of the womb (Jer. 1:5).

DOCTOR BALTHASAR

And yet Jeremiah cursed the day of his birth.

DOCTOR FABER

He condemned the day of his birth and sanctification and for sake of salvation bestowed he did not condemn it (Jer. 20-14-18), for this curse has now another meaning as in Job (3:3). You should call to mind those things which in the Gospel Elizabeth spoke to Mary and with what consideration they observe attentively, "When the voice of your salutation," she said, "was heard in my ears, the infant in my womb leaped for joy" (Luke 1:44). These two examples of John and of St. Jeremiah abound with arguments for mercy and grace. And in this mater consider diligently the forerunner of the Lord how that even before he was born into the world, he was filled with the Holy

Spirit (Luke 1:15) whence it was manifested that the grace of God is not denied to infants. Truly, since you are the first after Pelagius to refuse baptism to children, point out one word from all the scripture by which Christ prohibited infants from being baptized, and you have won.

DOCTOR BALTHASAR

Surely I shall act to make response to these foreign notions about circumcision and in turn one by one. The Lord said, "Go, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19), and in another place, "He that believeth not shall be condemned" (Mark 16:16). Now, indeed, because small children or infants are not capable of receiving instruction by reason of their age, they are not proper subjects for baptism; and because they do not know what they believe, they are not able to be made safe.

DOCTOR FABER

Truly you would make provision not only to deprive children of salvation through baptism but appoint them for condemnation, for so you argue. "He that believeth and is baptized shall be saved: but he that believeth not shall be condemned" (Mark 16:16); an infant who is three days old does not believe, therefore he is condemned. You very certainly condemn them if you deprive infants of all their helps to faith, for from the Gospel it is for the most part evident that those who do not believe are condemned, however infants do not believe as you would seem to wish, therefore they are not necessarily condemned. For on the whole this text of the Gospel seems to belong not so much to my own as to the decision of others.

DOCTOR BALTHASAR

Do you attribute faith to them?

DOCTOR FABER

Certainly and you must admit that it is so.

DOCTOR BALTHASAR

I shall willingly listen attentively, but in regard to circumcision, as I recall, what was done was for boys, who were dead to the law for eight days; but what of girls?

DOCTOR FABER

In this matter you ask that God do as you devise, he who touches your mouth with his hand as he did Jeremiah's (Jer. 1:9). Jesus takes you; spitting, he touches your tongue; the bond of it is loosed (Mark 7:33-35). Concerning children about whose salvation you are rightly concerned, I affirm and state that they are saved by the faith of their parents. If, therefore, in the old record, since the gates of heaven were closed at the time, it was by the mercy of the great God that he saved free persons by the faith of their elders or parents, and the old record was a shadow (Heb. 10:1) and a veil of the grace of his future kingdom, all things then formerly happened in figures (1 Cor. 10:11). But now the veil of the temple has been rent (2 Cor. 3:16; Luke 23:45) "from the top even to the bottom" (Matt. 27:51). All things have been perfected (Heb. 10:14). The trumpet of the Gospel has resounded in the whole orb of the earth. How much greater and firmer faith therefore we ought to have! and truer hope therefore in our Savior Jesus Christ who so often for sake of another's faith lavished his own grace so kindly and so abundantly!

DOCTOR BALTHASAR

I could wish that you would truly teach me that.

DOCTOR FABER

If a woman taken in adultery should be brought to you as to Jesus the Savior (John 8:1-11), you would doubtless condemn her to be stoned to death; by no means would you dismiss her untouched and unharmed. Now see for certain the power and achievements of another's faith. When Jesus saw the faith of those who lowered the paralytic

through the roof, he said to the paralytic, "Be of good cheer, son, your sins are forgiven you" (Matt. 9:2; Mark 2:5; Luke 5:20); and in like manner when he saw the faith of the centurion, he gave him back his servant in good health (Matt. 8:10-13); now are you ignorant that, at the petitions of Martha, Lazarus, "now of four days" and stinking, called by the Lord, came to life again (John 11:39-44).

Here belong the widow's son received from death Luke 7:11-15) and Peter's mother-in-law revived from the fever Luke 4:38, 39). But it is marvellous to hear the virtue of another's faith. A certain man of the multitude had a son having a dumb spirit (Matt. 17:14-18; Mark 9:13-28) which from his infancy had often cast him into the fire and water. For the child's deliverance the father interceded with the Lord thus, "If you can do anything, help us, having compassion on us." To him Jesus said, "If you can believe, all things are possible to him that believes." "And immediately the father of the boy crying out, with tears said: I do believe, Lord: help my unbelief," etc. You see in Mark IX how the faith of the father helped the possessed son.

So in Mark VII (verses 32-35) "they bring to him one deaf and dumb" that he might touch him, and the Syrophoenician woman "besought him that he would cast out the devil from her daughter" (verses 25-40). In Mark VIII (verses 22-26) a blind man brought to Jesus received his sight when his eyes were anointed with spittle. In view of these incidents, who except one more bereft than the blind man could not see how much the alien faith of parents availed with Christ? If I should say that the grace of the great good God is so abundant, so great, so gentle that he bestows faith even upon children themselves; likewise if I should say that infants have faith and even that one asleep does not part with faith, by what scripture will you prove me false? Tell me, I entreat, do you know that John leaped in the womb and was filled with the Holy Spirit (Luke 1:41-44); do you know that for fourteen hundred years Christians were baptized as children, so that we all at the present time have been baptized in youthful

years, not as old men; how will you therefore rashly dare to condemn this baptism of all Christendom?

DOCTOR BALTHASAR

Though all these things stand true, there is still not a satisfactory explanation of the text of Matthew (28:19, 20) where the Lord directs the apostles that they go, teach all nations and baptize, etc.

DOCTOR FABER

If you continue to interpret the text of the Gospel so cautiously and carefully as you are doing, you will not easily, no not at all, emerge out of this sea of errors and troubles. What if I, relying on shrewdness, should prate that it is certain that because the Lord said that the Gospel must be preached to every creature (Mark 16:15), it must be proclaimed to the brute beasts, to the animals devoid of reason, geese, storks, sheep, oxen and cattle of the plain? I, however, do not so handle the Gospel, especially that saying because, instead of zealously defending and contending for your opinion as you insist is basic, I accordingly contend that, as the usage of the church and the common consent of Christians hold, we learn the Gospel from the witnesses whom our godfathers name, and that from childhood we be taught the faith and inspired in it, whence even, when any celebration is held, they make declaration and give assurance concerning the faith of an infant. All these things rightly not only have not been decided upon contrary to sacred literature, but are even confirmed without doubt in many places in the Gospel; because, dear doctor, if you are willing for those teaching the former to be so understood, by the same reason you ought to consider those who teach the latter, which follows, to adults and to those able to understand. Thus no one would either ever be able or ought rightly to be baptized unless he had first learned in order and individually all the precepts which Christ prescribed in the Gospel.

So then the text (Matt. 28:20) reads, "teaching them

to observe all things whatsoever I have commanded you." I believe that all your Anabaptists, however many thousands they have baptized, have never observed nor can observe this; not however unless for the briefest time those re-baptized should attend the schools of your hawkers.[6] And so for that reason neither children nor adults with many years should be baptized and appointed for eternal salvation and "not so the wicked, not so" (Psm. 1:4) except recovering your senses you "Give praise to the Lord, for he is good: for his mercy endures forever." (Psm. 117:1).

But in this way I would comply with your desires, and you would be lifted out of the pit of your errors. You see, when we baptize children according to the Catholic rite, we use the words and teaching of Christ; we profess the Gospel publicly; we interpret the reading to those near by; we say the Lord's Prayer with a devout heart; we explain the Apostles' Creed; we have catechisms and exorcisms in our hands; we receive the announcement which was related by Tertullian, Cyprian, Jerome and also by other most ancient authorities; we do not neglect two or three godfathers and sometimes we employ more, testifying as much for their present faith as for future faith. Do we therefore seem to you in your heart to do otherwise than to announce the Gospel and to teach by the precept of the Lord? Is there anyone who would doubt that the prayers of so many and so great men were heard by him who taught to entreat and assured that our requests would be received? And in the parable he taught us plainly, whatever when you pray you ask for, if you believe you will receive it (Luke 11:9, 10; John 16:23, 24); and in another place, where two or three have been gathered in my name, I am in the midst of them (Matt. 18:20).

For almost fifteen hundred years we have prayed at the font of baptism and instead of Christ you have placed Belial in our midst.

DOCTOR BALTHASAR

I am not the sole nor the first authority for this opinion, for Jerome[7] concerning Matthew the eighth chapter and Origen understood thus before me.

DOCTOR FABER

I agree that you are not the first authority for this opinion, for Pelagius the heretic, as I said before, was before you involved in the same error more than a thousand years ago, condemned by the common consent of the whole world, and considered a heretic even by the heretics themselves. On the contrary, because you produce Jerome as a witness, I affirm that Jrome in fact on this passage did not have an infant in mind. However, as it was your suggestion to interpret scripture by scripture, so interpret Jerome from Jerome. In this way you should understand that the mature Jerome in "To Laeta"[8] and "Against the Pelagians,"[9] two volumes of proper size, by the clearest testimonies of sacred literature and by the common consent of the whole Catholic church proved that infants ought to be baptized. Could Jerome have condemned Pelagius as a hertic with this dexterity of spirit, because he denied baptism to small children, if he himself had been of the same opinion? It remains, then, that you must consider the words of Jerome in another sense.

And since you have made mention of Origen Adamantius concerning whose salvation not a few doubt, I could wish that with the scales removed from your sight you might consider him more thoroughly and examine his commentary on the letter to the Romans, for the baptism of infants prevailed from the times of the apostles to his time. But I cannot sufficiently wonder how it happens that you condemn the testimony of the purest, most sacred and milky composition of Cecilius Cyprian, bishop of Carthage and Martyr, who in a choice letter to Fidus, having used the testimonies of the scripture, confirmed infant baptism. From this it is evident that for thirteen hundred years in Africa

infants have been accustomed to be baptized. For Cyprian departed from life in the time of Valerian as you will see later. But in the meantime you will shrink from hearing what this holy Cecilius Cyprian wrote to bishop Fidus. In this manner, however, he responded word for word . . . [10]

DOCTOR BALTHASAR

You are not unaware how many everywhere regard Cyprian as one in fact who in opposing a general council is considered a heretic.

DOCTOR FABER

O, by how great errors having been turned aside you are drawn away fro man understanding of the truth! How thick scales cover your eyes! you who dare to call Cyprian, alike a saint and pious martyr of Christ, a heretic. You perhaps have in mind Tertullian who, Jerome said, was not a man of the church. You should have carefuly examined Augustine's work against the Donatists concerning baptism[11] by which reasoning an African defends an African. And although Cyprian and seventy men together with him thought that a heretic should be rebaptized before he is received into the fellowship of the church, yet he wished to submit the approval of his opinion to Pope Cornelius and to the church at Rome which he calls the mother and the most prominent of all churches, nor did he wish to cling indiscreetly and obstinately to his own opinion.

Therefore, since it seemed proper to the church at Rome that heretics ought not to be baptized again when they return to the church, the opinion of Cyprian was changed, and they were all in agreement with the decision of the church at Rome. Now if heretics who perhaps because of their own sin have withdrawn from the church must not be rebaptized, why do you think that those who already at the time of receiving baptism became free from the fault and defect of original sin ought to be baptized again? Cyprian, who is a saint and a martyr of Christ, I do not

reckon among the heretics, but I freely assign him to the roll of the saints and of the illustrious men of the primitive church.

I could wish, however, that you would beware of Origen, for Saint Jerome observed that he had related traditions of many things which must be cautiously read and guarded against in his various books, chiefly to be sure in that book which is entitled "On First Principles."[12] Then it would be unsuitable for us to dare to place Origen before Cyprian in this matter. Get thee, get thee behind, therefore, Satan; you do not discern the things of God (Matt. 16:23).

From Aurelius Augustine in many passages one can learn that the baptism of children has been declared, observed and practiced for more than a thousand years. Besides these the same Aurelius[13] has disclosed to the memory no light argument which also your friend, if it please the gods, Zwingli offered against you, your followers and your attendants, that the baptism of children has continued from the time of the apostles and the disciples of Christ all the way to our own recollection and that it has been prominent throughout the whole church of the faithful and in use by all. You shall know that I have great authority about me, since many things have been received and have become fixed from the usages of the apostles in the church. We believe not only that these things must not be rejected nor annulled, but even most devotedly that things otherwise not written must be preserved and guarded, such as that concerning the forty days fast, and other things, indeed very many. Will you suggest concerning the Lord's day how it should be observed?

REFERENCES

*This is a second portion of Dr. Crismon's translation of the interview between John Faber and Balthasar Hubmaier, Vienna, December 1527 to January 1528. The first installment opened in the *Review and Expositor* of January 1949.

1. These words spoken by Ambrosius Salzer, rector of the University of Vienna, a companion of Faber.
2. Titus 3:5. It is used of the resurrection in Matt. 19:38. See Cooke, Parsons, **A History of German Anabaptism,** p. 106 for use of this term during the Reformation.

3. Participles from **anagennao** are used in 1 Peter 1:3, 23.
4. Godet, F., **Commentary on . . . 1 Corinthians,** Vol. 2, p. 387.
5. Westcott and Hort read **Peri** rather than **Huper.**
6. Zwingli refers to Anabaptists who deny the saving power of baptism as "screamers." See **Texas Historical and Biographical** Magazine, Vol. 1, p. 523, 531. Zwingli says that "they caw out" **(cornicantur);** Jackson, Samuel M., **Selected Works of Huldreich Zwingli,** p. 191; Opera (1581 ed.), Vol. 2. leaf 22 **vecto,** line 5. Vol. 26, col. 52 (verse 4?).
7. Migne, J. P., **Patrologiae Cursus Completus . . . Series Latina,** Vol. 26, cal. 52 (verse 4?).
8. **Nicene and Post-Nicene Fathers, Second Series,** Vol. 6, p. 192.
9. **Ibid,** p. 481-3.
10. The Latin text of Cyprian's letter to Fidus quoted here by Faber corresponds exactly to the text printed in J. P. Migne's **Patrologiae Cursus Completus . . . Series Latina,** Vol. 3, cols. 1047-1056. For sake of space a translation of it is not included here, but anyone who should desire to know the argument contained in it can find a translation of it in **Ante-Nicene Fathers,** Vol. 5. p. 353, 354, and in the **Ante-Nicene Christian Library,** Vol. VIII The Writings of Cyprian, Vol. 1), p. 196-199.
11. **Nicene and Post-Nicene Fathers,** First Series, Vol. 4, p. 407-514.
12. **Ante-Nicene Fathers,** Vol. 4, p. 237-382.
13. Augustine, "To the Questions of Jannuarius," Book I; **Nicene and PostNicene Fathers,** First Series, Vol. 1, p. 300-303.

Book Reviews

The Effective City Church. By Murray H. Leiffer. New York-Nashville: Abingdon-Cokesbury Press. 230 pages. $2.75.

The urbanization of American life has been one of the most significant phenomena of our times. Not only have the cities multiplied in number and in population, but they have largely determined the pattern of town and country life. Today's city is both the challenge and the despair of the churches.

Professor Leiffer, Professor of Sociology and Social Ethics and Director of the Bureau of Social Research at Garrett Biblical Institute, and Associate Director of the Department of Research and Survey of the Church Federation of Greater Chicago, has spent the past twenty years in fruitful study of the city. This book is the outcome. It is the best thing that has yet been done to give the minister and the church a comprehensive grasp of the conditions which they confront and a program of work and worship with which to meet these conditions. To those of us who have likewise spent much of our lives in the city, dealing with city churches, the book is like opening a portfolio of familiar pictures. The author knows the city. He also knows the city churches and their ministers. Thoroughly realistic, he yet paints no pessimestic picture and portrays no hopeless case.

The treatment is primarily descriptive. Professor Leiffer shows what the city does to people, particularly its influence on religious life. With penetrating insight he describes urban communities and their churches, taking up each type of community and showing in detail its characteristics and its opportunities and difficulties for the churches in its midst. Part Three is exceedingly valuable: Diagnosing The Problems of the City Church. The treatment here is scientific and intensely practical. The closing chapter on City, Regional and Church Planning should prove indispensable to both

individual churches and groups of churches represented by planning committees or boards. The city preacher will find many stimulating suggestions for sermons, and will almost certainly want to preach on "The Future of City and Church." Appendixes contain charts and work sheets of much practical value. G. S. Dobbins

Can Protestantism Win America? By Charles Clayton Morrison. Harper and Brothers, New York, 1948. 225 pages. $2.50.

From his armchair in retirement after forty years as editor of the liberal *Christian Century,* Dr. Charles Clayton Morrison surveys the religious scene in America and shares his findings. Much that he says previously appeared in a series of articles in that journal, consciously complementing an earlier series by Harold E. Fey on the subject, "Can Catholicism Win America?" Rewritten and supplemented, the material makes a most provocative volume.

Morrison's analysis of the present situation is far from comforting. He finds three great rival ideologies making their bids for the soul of America: Secularism, Catholicism, and Protestantism. Of these, the first two are strong, because they are highly organized. Protestantism, on the other hand, while it has in the past been the dominant spiritual force in America, is now weak and rapidly losing ground to its rivals. Among the several causes of this weakness, central is the fact of sectarianism and a lack of true ecumenical consciousness and organization. Unless it can achieve a truly ecumenical character, Protestantism cannot even survive, much less win America, Morrison asserts. He does not hesitate to outline certain definite lines along which the needed reformation should take place.

Those who were familiar with Dr. Morrison's thought will not be surprised at this evidence of his obsession concerning church union. He seems incapable of conceiving a spiritual movement which transcends ecclesiastical organizations. It would not be difficult to pick out flaws in his argument. Yet disagreement with him on this point should not prevent any reader from deriving real value from the

book. His analysis of the contemporary scene is incisive. Many of the factors which he so accurately describes are very real, and should be in the thinking of all serious Christians. One can profit by his diagnosis without swallowing his whole prescription. And certain elements in the prescription, although not palatable, may be curative. Like a spring tonic, his bitter words may have an invigorating effect, even if it be an effect different from that intended by the author. H. C. Goerner

Protestantism Faces Its Educational Task Together. By William Clayton Bower and Percy Roy Hayward. New York: Association Press. 292 pages. $3.25.

The fashion has been to play up the divisions within American Protestantism. This authentic story of the International Council of Religious Education shows how the evangelical Christian denominations of North America and beyond have worked together for a century and a half in vital bonds of effective unity. The common cause which has thus drawn and held them together is the Sunday school. From meager beginnings near the turn of the 19th Century, the movement for popular religious education through the church schools came to be the most formative single Christian enterprise among the churches of the new world. Others have told of the earlier years of the movement; the authors of this volume have brought it won to date.

No denominational group can rightly claim primacy in the Sunday school movement. Baptists, North and South, have had a notable share and have made a worthy contribution. This volume carries a picture of Dr. John R. Sampey, teacher and President of the Southern Baptist Theological Seminary, and member and Chairman of the International Lessons Committee for forty-seven years. Thoughtful tribute is paid to him as well as to many others who gave generously of their lives in the interest of the Christian education of the masses through the Sunday school and related agencies.

This account of the International Council, from its in-

ception as the Sunday School Convention and through the change to International Sunday School Association and then to International Council, glosses over or omits the "seamy side" during the days of disruption and near-bankruptcy of the organization. As would be expected, the story glorifies the ecumenical aspects of the history and makes the case for church union as over against denominationalism. Yet the genius of the Council as a clearinghouse for the denominations with responsibility to the denominations is clearly and even gratefully recognized. The volume represents a vast amount of research, is entertainingly written, and will prove invaluable to all who want a trustworthy account of this greatly useful inter-denominational agency which has served and is serving the churches well. G. S. Dobbins

Missions at the Grass Roots. By William P. Shriver. Friendship Press, New York, 1949. 170 pages. Paper $1.00.

This down-to-earth study of community missions was written by a Presbyterian home missions executive. It brings home missions out of the region of generalities concerning some romantic, faraway place of spiritual destitution, and presents it in terms of each local community in America. Intensely practical suggestions are made, designed to stimulate the study group to plan definite action in meeting unmet needs within its own comunity.

Because of the fact that emphasis is placed upon united action by various denominations, the book would require some interpretation and adaptation if used by a Southern Baptist group. Nevertheless, it is so rich in suggestive materials that it should not be overlooked by those concerned with more advanced and thoughtful groups of adults and young people. H. C. Goerner

To Fulfill This Ministry. By William C. Martin. New York-Nashville: Abingdon-Cokesbury Press. 142 pages. $1.75.

Are you a tired preached who needs some vitamins to pep you up? If you are, you will find this book a medicine.

It is "high potency," in a medium-sized capsule, but it packs a punch! The author is a Bishop of the Methodist Church now in charge of the Dallas area. He is a Southerner—a Tennessean—and has absorbed some of the wit of the South. The book grew out of the Wilson lectures at McMurry College and consists of six chapters crammed with practical wisdom. Bishop Martin knows the pastorate and the pastor, and knowing them loves both with an unashamed enthusiasm.

The closing chapter is entitled, "I Never Lose Heart." The question is raised and well answered: "How can a preacher maintain the glow of high-heartedness and enthusiasm for his work to the closing day of his ministry?" Yet the Bishop is no glib optimist. He looks at our disturbed and distressed world through realistic eyes and soberly counsels the minister to take his work seriously. Indeed, he sees in the competent and faithful Christian minister the most important man in modern society. How to fulfill this ministry becomes a matter of great moment, not only to the minister himself but to humanity, society, the kingdom of God. You may not agree with everything the Bishop says, but you will be glad that he said it.

G. S. Dobbins

How to Think Creatively. By Elliott Hutchinson, New York-Nashville: Abingdon-Cokesbury Press. 240 pages. $2.75.

The reviewer, after looking a long time for a satisfactory text for a course in Creative Writing, has found it in this book by Mr. Hutchinson. Thoroughly qualified in the field of Psychology, and having taught Psychology at the University of Rochester, Mr. Hutchinson is at present Training Specialist with Sylvania Electric Products, Incorporated, of New York City. Both his academic background and his practical experience have fitted him pre-eminently to write this book.

The book is not an abstract discussion of epistemology, nor does it contain some magic formulas for originality. Rather, it is an exposition of the processes of creative

thought as seen in the experience of contemporary thinkers. An analysis of varieties of creative thinking is followed by a clear description of the step-by-step procedures in creative thinking and writing—the stage of preparation, the stage of frustration, the stage of achievement. Careful distinction is made between logical thinking and "insightful" thinking, the conclusion reached being that each is necessary to the other. From literature and the work of men of science the "moment of creation" is isolated and illustrated. The author, although himself a scientific researcher, recognizes the essential place of the emotions in creativity. While much attention is given to *insight,* heavy stress is placed on system, accuracy, mastery of detail, verification. The place of religion is recognized in the chapter on "Putting Insight to Work." The creative worker, in the process of problem solving, "not only produces something; he *becomes* something as well." The minister who is dissatisfied with mediocrity and wants to keep mentally alert and creative will make no mistake in securing and studying this book

G. S. Dobbins

Toward the Great Awakening. By Sidney W. Powell. New York-Nashville: Abingdon-Cokesbury Press. 173 pages. $2.00.

Dr. Powell is the popular pastor of Tremont Baptist Temple, Boston. He has had a notable career in the Northern Baptist Convention as pastor and evangelist. His previous book, *Where Are the People?* was favorably received and has been widely read. This book, made up of thirteen brief chapters, is a passionate plea for an evangelism suited to today, yet based on the principles of the New Testament. Each chapter is a sermon in which the preacher sets forth an evangelistic fundamental. The basic idea and ideal are set forth, argued, illustrated, and persuasively urged. The chapter headings are at once attention-compelling. Some of the most attractive are: "The Lost Capstone," "Lifting the Stone," "A Stone of Stumbling," "Stand Upon the Rock," "The Impregnable Rock," "The Shadow of a Rock," "Mill-

stones," "Milestones," "Completing the Arch." One of the most attractive features of the book is the author's use of his own rich personal experience. G. S. Dobbins

Not By Might (Christianity: The Way to Human Decency). By A. J. Muste. Harper and Brothers, New York, 1947. 227 pages. $2.50.

A. J. Muste is the best known living apostle of non-violence in America. In this book he marshalls the same principles with which he argued in numerous articles to confront and challenge the mind-set of a nation which hates and fears war while it ferverishly prepares for the same.

The argument is most telling when the author scores the willingness of everyone to believe in the non-violent way as an ideal, but to reject it as impractical. As, I believe, he does not say, this is really to insist that pacifist principles must be postponed until after Utopia is realized—actually, that is, until after Christian principles are no longer needed, since the peoples of the world would then be living in the fellowship, mutual confidence and peace which Christian faith seeks to create.

The author's repeated theme is that since the world is as broken and ultimately doomed by its military successes as by its military failures, the secular "wisdom" of expediency and power-pressures must be displaced by the "foolishness" of a Christian faith which will unflinchingly live by the principle of love and pay whatever that costs.

The argument is set in the context of our atomic situation. The gravity of that situation should make us ready to listen to anyone who thinks he has a program of action which has not already repeatedly failed. T. D. Price

Booker T. Washington. By Basil Mathews. Harvard University Press, Cambridge, 1948. 350 pages. $4.75.

It is fortunate that the first full-length biography of Booker T. Washington has been written by Basil Mathews, a skilled writer, a world-minded Christian, and a serious student of race relations. The world is given an accurate pic-

ture and a sane appraisal of the great Negro statesman at a time when the inherent value of his principles and program of action sorely needs to be recognized.

Granted access to the voluminous files of Washington's official and personal correspondence at Tuskegee Institute, Mathews has done the extensive research needed to authenticate his work. He has told the full story of Washington, from his birth in a slave cabin to his achievement of world-wide renown. To this is added an account of the continuing debate and controversy among Negro leaders over the basic principles followed by Washington as opposed to more radical demands of such men as W. E. B. DuBois and Oswald Garrison Villard. The charges of his critics are answered, and Washington is vindicated as having been "at least half a century ahead of the world around him."

This is a book of enduring value. Indeed, it may prove to be Basil Mathews' greatest. It rescues Booker T. Washington from the semi-oblivion which was beginning to enfold him, and gives to him the place which he deserves, not only as the champion of the American Negro, but as the wise and determined Christian advocate of "the Man Farthest Down," the man of any race in the world who is forgotten or oppressed. H. C. Goerner

Resources for Worship. By A. C. Reid. Nashville: Abingdon-Cokesbury Press, 1949. 154 pages. $2.00.

Albert Clayton Reid has been the professor of philosophy at Wake Forest College since 1923. During the summer sessions of 1936 and 1946, he served as chaplain at Harvard University. At both Wake Forest and Harvard, Dr. Reid delivered short talks in the chapel services. The fifty messages in this volume are based upon these chapel talks.

The reviewer has read these devotionals—sometimes one, sometimes several each day. They are indeed *Resources for Worship.* This book is recommended to preachers, teachers, and worship leaders for devotional materials and as a storehouse of suggestive ideas for future development and use. V. L. Stanfield

Worship Resources for Youth. By David R. Porter. New York: Association Press. 192 pages. $2.50.

This collection of inspirational and devotional quotations from many sources will be of value to all who are charged with responsibility for preparing worship programs for young people. The choice of themes about which to gather the selected materials is especially apt: Faith and Fire Within; Who and Where is God? Man Responds to God; This Man Against the Sky; Life is Battle; Great Companions; What God Expects of Us; The Year Marches On, and others.

G. S. Dobbins

The Eternal Quest. By William R. O'Connor. New York: Longmans, Green and Co., 1947. 290 pages. $4.00.

The teaching of St. Thomas Aquinas on the natural desire for God is of interest to those with a special concern for the most important teacher of the Roman Catholic Church. The central contribution of this scholarly and thorough investigation is the distinction between the desire in the intellect for knowledge and the desire in the will for happiness. According to Thomistic thought the intellect is supposed to have a natural desire for the vision of God, and man's will is believed to have a natural tendency to general beatitude only. For detailed analysis of the philosophy of St. Thomas this is no doubt an original piece of research, but for those who find it impossible to accept Thomistic psychology the investigation is of historical value only.

Dale Moody

Breviloquium. By St. Bonaventure. Translated by Edwin Esser Nammers. St. Louis: B. Herder Book Co., 1946. 248 pages $3.00.

Mystical literature has always been associated with the Christian tradition, but the Franciscan order has been especially prolific in this field. There is no doubt that St. Francis influenced the Augustinian philosophy and theology of the Middle Ages more than any other personality, and the writings of the greatest Franciscan theologian before

Duns Scotus illustrate this fact. St. Bonaventure (1221-1274), a friend of St. Thomas Aquinas, is second only to the great Dominican in the thirteenth century, the greatest century of all for Roman Catholicism. But St. Bonaventure has had few translators, while St. Thomas has had many. As far as we know, no other translations of the "Seraphic Doctor" exist besides two of *Itinerarium Mentis in Deum* and Healy's *St. Bonaventure's De Reductione Artium ad Theologiam.*

The *Breviloquium* is a response to many requests for a concise statement of the Franciscan interpretation of Christian faith. Following the traditional order of the creed, he discusses the following topics: (1) "The Trinity of God;" (2) "The Creation of the World;" (3) "The Corruption of Sin;" (4) "The Incarnation of the World;" (5) "The Grace of the Holy Ghost;" (6) "The Sacramental Remedy;" and (7) "The Final Judgment." The seven sacraments, which appeared first in Peter Lombard's *Four Book of Sentences,* are discussed in part six. The general use of Lombard's work plus the influence of St. Bonaventure and St. Thomas finally established the sacraments at seven. In this connection the chief points of Protestant controversy were to arise.

Students of the Middle Ages unable to use the beautiful and excellent Quaracchi edition of St. Bonaventure in Latin will welcome this translation. Dale Moody

The Way to Christ. By Jacob Boehme. Translated by John Joseph Stoudt. New York: Harper and Brothers, 1947. 254 pages. $3.00.

Jacob Boehme (1575-1624) has been called the father of Protestant mysticism. His works were all translated into English in the seventeenth century, and his influence has been very great both in England and in America. This new translation of some of his more important tracts gives most of his essential ideas. Perhaps the most distinctive suggestions gather around the idea of the play of contraries within the will at the heart of the whole creation. Beyond this

contradiction in all things is the Ungrounded (*Ungrund*), the eternity beyond nature and creature and the antecedent to all duality. Stoudt, who is about to publish a *Magnum Opus* on Boehme, has provided an excellent introduction with concise explanations of Boehme's difficult terminology.

The Way to Christ contains seven tracts. The first, *Of True Repentance,* is filled with an erotic demonstration of the manner of repentance. In the second tract, *Of True Resignation,* Boehme gives instructions for the annihilation of the ego-centric will. The third, *Of Regeneration,* states how a Christian may become a temple of the Holy Spirit. The fourth, *Of the Supersensual Life,* returning to the volitional interest, deals with the individual life beyond ego-centric volition and thought and clearly distinguishes Boehme's Christian mysticism from oriental types of mysticism. The fifth tract, called a *Dialogue between an Enlightened and an Unenlightened Soul,* continues this interest in will. However, the sixth tract, *Of Divine Contemplation,* almost explains individuality away. *Of Divine Prayer,* the seventh tract, illustrates Boehme's application of the volitional principle to prayer. Prayer is fundamentally orientation of our will to God. One can hardly read these descriptions of mystical experience and fail to see why Boehme said the new birth is "like resurrection of the dead."

Dale Moody

God With Us. By S. L. Frank. Translated from the Russian by Natalie Duddington. New Haven: Yale University Press, 1946. 296 pages. $3.00.

Some of the great prophets of our day have come out of Russia. Out of social and spiritual turmoil men have been brought to personal fellowship with God. Semyon Ludwigovitch Frank is such a person. He was born in Moscow in 1877. After finishing school he entered the University of Moscow in the Faculty of Law and soon became an enthusiastic Marxist. After studies in Berlin and Heidelberg, he turned from materialism to idealism and began the study of philosophy. After 1908, with such famous men as

Berdyaev and Bulgakov he embraced the Christian cause. In 1912, after teaching philosophy in St. Petersburg, Saratov, and Moscow, he was dismissed for his views and went to Germany. In 1936 he was uprooted by the Nazi Government and went to France where he wrote *God With Us.*

There are three meditations in the book: "What Is Faith?," "The Paradoxical Truth of Christianity," and "Truth as the Way and the Life." Faith for Frank is grounded in experience. He says:

> It is the experience of the immanence of God in the human soul—the apprehension of the spiritual depths in which man enters into communion with God, the Divine powers are poured into the soul, and God himself lives and acts in us (p. 10).

Revelation must be understood as "the expression of God Himself, His manifestation to our heart, His voice speaking to us, His will which we freely accept from within," (p. 20) and faith "must be *direct insight* and spring, like all knowledge, from immediate certainty or self-evidence" (p. 19), *"the encounter of the human heart with God"* (p. 20). Only those who have felt the grace of God in this manner are true believers. This direct knowledge of God is "both objective and subjective at the same time," "both within and outside us," (p. 47) because "it is an immanent experience of a transcendental reality" (p. 61). This is mysticism, but it is a genuine Christian mysticism in which the personality of man and the personal being of God are never violated. Frank's chief concern is to call men to the importance of a deeply personal faith that goes beyond mere assent to dogma and authority. "The most learned theologian versed in all the subtleties of his subject," declares Frank, "remains an unbeliever if God has not touched his heart and he has not been in living communion with him" (p. 79). This does not mean there is no place for dogma and authority, for Christian knowledge is "essentially communal **(sorbono)**" and can be possessed only in a collective whole (p. 108); but it does mean that dogma and authority are subordinate to this vital personal faith in God. Christian truth that is

grasped by this radical faith is essentially paradoxical and is realized in the church and society.

Few writers are able to rise so completely above national and ecclesiastical distinctives to a faith that rings true to genuine believers of all times and places, but this vagabond Russian Christian has come near to the goal. After several profitable hours in this profound and spiritual book we believe more than ever that God is with us.

Dale Moody

Our Christian Heritage. By J. K. van Baalen. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949. 423 pages. $4.50

The author, a minister of the Reformed faith, presents in this book an exposition of the Apostles' Creed, the Ten Commandments and the Lord's Prayer. His supreme concern is to preach and to teach the Gospel of Jesus Christ in its fulness. In the course of his discussion of the vital themes of the Christian faith van Baalen crosses swords with many a redoubtable foe: the modernist, the dispensationalist, the complacent orthodox, the despiser of Christian ethics. He opposes Freemasonry as 'promoting an anti-Christian religion, a salvation by masonic works.' However, our author, while decrying all these, shows an appreciation for a wide variety of writers and thinkers. He quotes with approval E. Stanley Jones, Frederich Heiler, C. S. Lewis, Toyohiko Kagawa, Elton Trueblood and declares with gusto that 'Walter Rauschenbusch has not lived in vain.' (p. 181). He affirms that 'the future of the Christian civilization depends more upon the study and practice of Christian ethics than upon that of Christian dogmatics. Ministers that do not study the social, economic and interational problems that confront our western world are guilty of an error than which none could be more detrimental in the setup to today's world.' (p. 392). Van Baalen likewise bemoans the fact that American Christianity has 'never developed a strong religious world-and-life view as was developed by Calvin at Geneva and, of late years, by the action of the Christian political

parties in the Netherlands, under the leadership of Kuyper and Colyn. From its beginning American Protestantism has been too much under the influence of Lutheranism with its onesided soteriological approach, of Baptism with its Anabaptistic heritage, and of various English currents of thought.' (p. 180). But may we remind our author that Walter Rauschenbusch, whom he seems to evaluate rather highly, had Lutheran antecedents and that he was personally a Baptist? Moreover, that Baptists at their best have been in the Calvinistic tradition in matters theological and ethical? Nor should we overlook the fact that American Christianity is a baffling mixture of several traditions, all of which have brought enrichment to America's life and thought! The very fact that our able preacher-author cites so many men of divergent religious backgrounds seems sufficient proof of the complexity of our Christian heritage in America. Why then bemoan what others have wrought? And while some extremist dispensationalists may have gone astray many of them, among them Dr. Ironside, have been stalwart Christians and have made a rich contribution in soul-winning and the building of Christian character.

What the author has to say on worship, the relation of the Reformed doctrine of predestination to that of prayer, the problem of war and peace, the relevance of the Christian ethic to present-day living and the danger of laissez-faire capitalism, is well worth reading. To say the least, this book reflecting as it does the preaching and teaching ministry of a busy minister in the nation's capital, reveals wide reading both in the classics of our faith and in the best literature of our day, but even more, a deep sense of concern for God's honor and the world's salvation through the power of the gospel.

William A. Mueller

The Road to Reason. By Lecomte du Nouy. New York and Toronto: Longmans, Green and Company, 1948. 254 pages. $3.50.

The author of *Human Destiny*, a native of France and eminent research scholar and philosopher, who died in New

York City in September, 1947, explores in this book the objectives, methods and problems of science and scientific interpretation. This is a treatise of eminent value, particularly for the inquiring layman who is all but lost in the maze of modern astro-physics and the implications of this bewildering universe of ours. The Christian theist will find confirmed what he always believed that 'man is fearfully and wondrously made' and that this cosmos of which man is but a microcosm is brim full with mystery. Our author is wary of the dogmatisms of the scientist no less than that of the religionist. The revolutionary discoveries since 1900 have shaken our confidence in much that was the scientific dogma of only yesterday. Nouy speaks significantly of a 'crisis of determinism.' While science has but one goal, i.e., to understand and to foresee, it must not lose sight of the fact that its labours rest on 'the faith in the continuity and harmonious sequence in what we call the order of nature' (p. 37). Hence, scientific laws are always *a posteriori* and therefore relative and subjective. What the public often conceives as being literally 'absolute scientific truth,' can only be taken in a very restricted sense as such. Despite the refinement of our instruments and techniques we move as in a fog in large areas of scientific exploration. 'We often resemble an aviator who would attempt to study the life of insects on earth from an altitude of 30,000 feet' (p. 87). Science is descriptive in the final analysis and knows little or nothing about the ultimate *why* and *wherefore* of existence. Hence modesty becomes every true scientific worker.

We commend to thoughtful people particularly Chapter 7 entitled 'Facing Our Responsibilities' and Chapter 8 on 'Recapitulation and Conclusion.' Here Nouy speaks as a social scientist and philosopher. As our proud civilization is tottering on its foundations we better look to spiritual realities ere it is too late. Here is a strong diet for courageous minds. This book is written with clarity as well as passion. It raises more questions than it tries to answer. That is one of its most commendable features

William A. Mueller

Der Glaube Bei Emil Brunner. By Lorenz Volken. Freiburg in der Schweiz: Paulusverlag, 1947. 223 pages. Fr. 10,20.

It is a well known fact that ever since Karl Barth published his *Roemerbrief* and dropped a bombshell into the lap of modern theologians, Roman Catholics have paid close attention to the growth of the theology of crisis. This book written by a learned Catholic leader is another evidence of the care with which contemporary Catholicism follows the movement of Protestant thinkers. Our author deals in this work with 'Faith in Emil Brunner.' At the outset he acknowledges the ever widening influence of Emil Brunner's thought. Dr. Volken also remarks that it is due largely to Barth and Brunner that 'in our day Protestant and Catholic theologians do meet so openly' and he would, therefore, consider critically Brunner's central conception of faith, particularly because the Zurich professor views his own and the Reformers' 'genuine understanding of faith' as radically opposed to the Catholic doctrinal view of faith.

After a careful and balanced analysis of the presuppositions and bases of Brunner's philosophical and theological views, Dr. Volken discusses Brunner's idea of revelation, the object of faith and the act of faith in terms of personal encounter as well as the external conditions and internal realization of faith. The foregoing matters are thoroughly discussed in sections I-III. In the fourth section Volken presents his critique of Brunner's conception of faith. This critique moves within the context of four basic questions which Volken formulates as follows: 1.. What is the basis of Brunner's conception of faith? 2. Has the relationship of person and doctrine in this faith been rightly determined? 3. Is the Christian faith an encounter in opposition to holding something to be true (Furwahrhalten)? and 4. What about the determination of the relation of the divine and human element in faith?

Volken tries to point out, on the basis of N. T. exegesis, that faith does not, as Brunner contends, relate exclusively to man's personal encounter with God through Christ. Men believed the *word* of Jesus; they gave heed to his *teachings, sayings, truths, miracles.* Pointing to Romans 10:9 Volken

well suggests that in this passage faith relates to one supreme fact: the resurrection! (p. 154). He adduces still other *Tatsachenwahrheiten* as objects of faith by referring the reader to John 14:11, John 14:10, 10:38 as well as Acts 15:11. Space forbids a detailed analysis of Volken's arguments, Volken makes bold to say that Brunner does not necessarily reflect the whole range of reformatory insights with respect to his conception of faith. Volken holds that with the German reformer, Martin Luther, the doctrine of passive righteousness or imputed righteousness was basic, which doctrine Brunner denies. Likewise, as our author sharply suggests, Brunner ought not to forget that even Luther damns not only the Zwinglians who do not share his view of the Lord's Supper, but all those who deny the doctrine of the virgin birth of Jesus the Saviour. Volken contends that in these matters Luther held a view of faith in terms of *Furwahrhalten* of revealed truths.

Volken appreciates Brunner's valiant fight against all idealistic and subjectivistic misinterpretations of faith, but considers him mistaken in his description of Catholic doctrine as it relates to faith. In Catholic thought doctrine in terms of its linguistic expression is never an object of faith: what matters is the content of a given doctrine, that is, the truth which is embodied in doctrine and which is revealed of God.

William A. Mueller

Histoire De La Theologie Au XIX Siecle. By Edgar Hocedez, S. J. Tome Troisieme-Le Regne de Leon XIII, 1878-1903. L'Edition Universelle, S. A. Bruxelles. 418 pages.

This is the third volume of an extensive work on the History of Catholic Theology in the nineteenth century, Volumes I and II being now in preparation, their publication having been held up by the recent war.

While the author is chiefly concerned to tell the story of Catholic theological development during the pontificate of the famous Leo XIII (1878-1903), he pays considerable attention to crucial trends in Protestant and Anglican theology during the same period.

Chapter I furnishes a concise and balanced review of the distinctive trends of this epoch. The Catholic Church, though able to advance, had still to meet many a doughty foe. The period here treated was marked by the age of a proud, naturalistic scientism. In Prussia Bismark's *Kulturkampf* brought deep disturbances, though it ended with the victory of Rome, while in France, after a recovery of Catholic prestige due to the fine work of Roman priests during the Franco-Prussian war of 1870-71, the victory of laicism eventuated in 'the brutal separation of Church and State.' In Italy, too, anti-clericalism was on the march, and only in the United States, 'under the regime of its large liberty . . . Catholicism, carried along by the genius of Cardinal Gibbons, saw a magnificent development which elicited the admiration of the whole world.' (p. 14).

The two perennial errors threatening the faithful, according to Hocedez, were immanentalism, characteristic of most pantheistic systems of philosophy and Kantian subjectivism. Protestant theology was drawn into the vortex of various philosophical systems to the detriment of its own intrinsic faith. Our author rates Harnack very highly as a great historian, though he considers his chief contribution to have been made in the field of the chronology of early Christian literature rather than in the field of dogma. In the latter area R. Seeberg's *Lehrbuch der Dogmengeschichte* receives a higher grade than Harnack's *opus magnum.* Our Jesuit scholar has a fine grasp of the perplexing problems that engaged Protestant theologians in this period. He freely admits that Catholic theologians did not remain unaffected by its dangerous tendencies. He says:

> 'Today one has difficulty to understand its success: but it is an undeniable fact: the end of the 19th and the beginning of the 20th century mark the triumph of liberal Protestantism in the University centers of Germany and France. And this critical, sceptical, anti-intellectualistic spirit, encouraged by the positivistic tendencies of this epoch, this mystico-historical spirit extended its influence even into Catholic centers of thought and was one of the causes of the modernistic crisis. One rediscovers

> ideas very close to those of Sabatier in Loisey, Tyrell, and the authors of the 'Program of Italian Modernists.' What seduced these men was the hope to be freed from the bondage of theology without detriment for personal piety, to assure themselves of full liberty and a large independence in their historical researches without doing violence to their faith and thus to reduce all conflict between science and faith.' (Ibid. 33).

However, the large scale attacks of modern rationalism had this wholesome effect to stimulate Catholic apologetic science and to develop a positive and historically minded theology.

Chapter II deals with the basic features of theology at the end of the nineteenth century. There were 1. the restoration of Thomistic philosophy as the basis of theological speculation; 2. the introduction of a critical and historical spirit into Catholic research and the general refinement of scientific method in all the branches of Catholic thought; 3. the development and efflorescence of positive theology with its auxiliary sciences; 4. the increasing progress of apologetics; 5. the emergence of sociology and the progress of moral theology; and 6. the secret preparation of the modernistic crisis within the bosom of the Catholic church.

Pope Leo XIII in his encyclical *Aeterni Patris* of 1879 proposed a return to the philosophy of Thomas Aquinas as the antidote to the errors and false philosophies of the day. A feverish activity ensued. In most Catholic centers of learning the study of Thomas was resumed with renewed devotion and vigor. But this Thomist revival met with stubborn resistance in France, Italy and Germany. Rosmini in Italy put up a bold fight, but in vain. Moreover, bitter conflicts broke out between the traditionalist defenders of St. Thomas and the more progressive neo-thomists such as Mgr. d'Hulst, Mgr Mercier and the school of Louvain.

Chapters III-V sketch in considerable detail the many controversies that rent the camp of Catholic theologians in the period under discussion. Every issue that engaged Protestants in bitter and acrimonious debate at this time

also brought division, heartache and even schism to the Catholic fold. Extreme conservatives looked upon critical studies as the arch-enemy of the faith. Catholic historians tended to move in a progressive direction, while prelates and bishops and many of the orders and congregations stood up in defence of the *status quo*. Augustinianism locked horns with Thomism in men like Laberthonniere in France and Kuhn and Scholl in Germany. Extended controversies raged in these years on the validity of biblical criticism, the nature of the inspiration of the Scriptures, the orthodoxy of the Church Fathers, the origin of the Sacrament of Penance, the nature of Christian dogma, (whether there is growth in dogma Cardinal Newman, Franzelin, Duchesne), the controversy *re* Father Hecker in the U. S. A., the doctrine of predestination, and finally the modernism of Loisy, Tyrell and others.

In the last two chapters Hocedez deals with moral, ascetical and mystical theology, the schools of scholastic theologians and the doctrinal labours of Pope Leo XIII.

This book is a rich source of information, well documented, with excellent bibliographies at the end of each chapter, and written in a clear and vigorous style and, on the whole, in an irenic spirit. William A. Mueller

Secular Illusion or Christian Realism? By D. R. Davies. The Macmillan Company, New York, 1949. 111 pages. $2.00.

This is the First American Edition of a work offered several years ago to the English public. Mr. Davies, a 1941 convert from Congregationalism to Anglicanism, is Vicar of Holy Trinity, Brighton—the church made famous by Frederick W. Robertson.

By "secular illusion" the author means the ungrounded expectancy of contemporary man to achieve life's ends, apart from repentance and faith, through social technics, psychological reorientation, or moral progress (cf. pp. 5-10). By "Christian realism" the author seems to mean the interpretation of human nature as radically sinful, the redemptive initiative as coming from God, and the application of allegedly

Christian principles within a political framework which combines dove's harmlessness with serpent's wisdom.

The author is capable of both deep convictions and deep prejudices (*cf.* p. ix, re C. J. Cadoux; p. 67, re the cure of man's ills). The reviewer feels the author might profitably slacken the onrush of his affirmations in the interests of greater balance and exactness. Exceeding complex social phenomena are explained in a sentence (cf. Marxism, p. 49; Investiture Controversy, p. 73; Anglican continuity, p. 84, etc.). Some queer errors are left uncorrected (cf. Dr. Karl Mennenberg (!), p. 49; and the apparent anachronistic transposition of the Babylonish Captivity and "The Great Schism," p. 73).

The book is stimulating and challenging. One does not read it with much comfort. This is the role for which the author designed it, and despite its flaws it achieves his purpose.

T. D. Price

Keeping Men on Their Feet. By Frederick Keller Stamm. New York: Harpers, 1949. 192 pages. $2.00.

Frederick Keller Stamm is the minister of the First Congregational Church of Chicago. He has conducted a half-hour worship service over a nationwide NBC hook-up for eighteen years, from June to September each year. The twenty-four messages in this book are carefully selected from those spoken from his pulpit and over the NBC network.

In these sermons, Dr. Stamm reveals a keen insight into the needs of men today. These needs are carefully diagnosed and an effort is made to meet them. These sermons will "help to keep men on their feet."

They are vigorous, direct, well-written, and filled with epigrammatic statements which arrest the attention and fire the imagination. These sermons will make any minister who reads them conscious of the staggering problems facing his people and will inspire him to offer remedies. Consequently, this volume is highly recommended.

V. L. Stanfield

The Minister Teaches Religion. By Frank A. Lindhorst. New York: Abingdon-Cokesbury Press, 1945. 125 pages. $1.25.

Perhaps the most important thing about this book is its emphasis that the minister should accept the responsibility to teach religion. Many ministers, overwhelmed by the many demands made upon them, take the easy way out and turn over the entire responsibility for the teaching program of the church to volunteer workers.

Evidently, Mr. Lindhorst has had wide experience in this field, both as pastor and in educational work. The book is intensely practical. His practice is based upon a more liberal approach in educational philosophy. His reference to conversion would not be acceptable to Baptists. Yet his suggestions are very stimulating and helpful.

His general topics are: teaching religion through the pulpit, teaching religion to children, boys and girls, youth, and adults; teaching religion through the home, through others, and through the community. Findley Edge

Guiding Intermediates. By Clarice Bowman. New York: Abingdon-Cokesbury, 1943. 156 pages.

It is the contention of the author that the methods used in working with intermediates should not be adapted from the methods used with the younger age groups for intermediates are not "grown-up children." Neither should the methods used be adapted from the older age groups since they are not "miniature adults." Rather the methods and techniques used with intermediates should grow out of a clear understanding of the life and personality of this age group.

Following the age-grading suggested by the International Council of Religious Education, the term "intermediate" refers to those boys and girls twelve, thirteen, and fourteen years of age.

In line with the basic contention the author gives practical suggestions regarding such matters as guiding intermediates in group fellowship, in learning, in worship, in

serving, and in recreation. Again, the suggestions are in line with the program of the I.C.R.E.

There is one place at which the reviewer would raise a serious objection. In discussing the topic, "When the Intermediate Joins the Church," the author follows the liberal approach. Not one word is said about repentance, faith, and a personal experience with Christ as Saviour. However this would not necessarily invalidate the possible value of the practical suggestions in the rest of the book.

Findley Edge

Mental Hygiene. By Herbert A. Carroll. New York: Prentice-Hall Inc., 330 pages. $5.00.

This book, intended primarily as a text, nevertheless possesses high value for all who would understand the "dynamics of adjustment." The author is Professor of Psychology and Chairman of the Department of Psychology, University of New Hampshire. The book, he tells us, has grown out of the experience of several years of teaching Mental Hygiene and of Clinical Work with college students. The author has in mind two groups of readers: (1) Those who are beginning their work as majors in psychology; (2) those who are not majoring in psychology but who are interested in achieving some insights into the dynamics of adjustment which will be of value to them personally and professionally. In either case, the author assumes interest in knowledge of the total field of mental hygiene. For this reason the book will appeal especially to ministers, student counselors, workers with youth groups, and all others who would understand the nature of mental difficulties which harass and upset people today, particularly those of college age.

Dr. Carroll states at once that his chief interest is not in the person or persons who have become frankly psychotic. His concern is for the run-of-the-mine difficulties of youth, some of which are upsetting to the point of danger, others of which simply create disturbances that affect personality and success. His point of view is that these personality up-

sets are occasioned in the main, by unmet needs and frustrated desires. He deals successively with the need for emotional security, for mastery, for status, for physical satisfactions. He points out that some of the disorders of youth date back to unfortunate childhood experiences and adolescent upsets. Some of the troubles are organically based, others the psychogenic. An excellent chapter is devoted to "Learned Neuroticisms." Some young people learn to behave in eccentric fashion as a result of conditions. The chapter displaying deepest insight is that on "Adjusting to Frustration." It is in this process of adjustment that the student counselor or minister finds his greatest usefulness. An exceedingly valuable closing chapter deals with the problem of regaining mental health, that is, the re-education of the youth who has become dangerously maladjusted.

This book does not make light reading, but is fundamentally sound in its psychological and psychiatric insights and guidance. One who has wished for a course in mental hygiene and has not had the opportunity to take it in classroom will find this book an excellent substitute. In the back of the book are "learning exercises" which will almost take the place of the guidance of a professor.

G. S. Dobbins

Physicians of the Soul. By Charles F. Kent. New York: The MacMillan Company, 313 pages. $3.00.

This book makes a needed and valuable contribution to the literature of pastoral care. A growing literature which emphasizes aspects of pastoral counseling would almost lead one to think that Christian ministers of the past knew or cared little about the troubles of people and possessed no insights or techniques by which to help people in their troubles. Yet this phase of the minister's work has always been a major. That it has brought more scientific methods to its service should not serve to discount the pastoral passion and effectiveness of the servants of Christ from Paul to the present hour.

Mr. Kent, minister of the First Christian Church, Red

Oak, Iowa, has patiently gathered biographical materials to demonstrate his thesis: Christ has always called and used ministers with the shepherd heart. Even when we think first of these men as preachers or intellectual giants, when we get back to the secret of their power, we find that they were essentially pastors with Christ-like concern for persons.

The first part of the study covers the time from Jesus to the 20th century. The next period, from the 20th Century to the first World War, is rich in biographical materials disclosing the ministry and methods of such preacher-pastors as Peter Ainslee, Washington Gladden, Charles Jefferson, George W. Truett. Eloquent tribute is paid to these men, especially to Dr. Truett, as pastors. In this general period arose allied movements, bringing to the forefront in American Christianity such notables as D. L. Moody, Wilfred Grenfell of Labrador, Dorthea Lynde Dix, Clara Barton, William Booth, Walter Rauschenbusch, Graham Taylor. These men and women exemplified the compassion of Jesus for lost and needy people. Out of a growing concern for the sick and suffering came certain cults, notably Christian Science. An interpretation of Christian Science and its founder, Mary Baker Eddy, in terms of pastoral care is a thought-provoking contribution of the book. The latter part of the volume is devoted to more recent pastors, including such men as Harry Emerson Fosdick, Leslie Weatherhead, Charles P. Holman, Antoin P. Boisen, Elwood Worcester, and others. The development of the science of pastoral counseling is traced, Mr. Kent showing how this discipline has come to be an accepted and highly regarded aspect of the modern theological curriculum. The discussion is concluded with a thought-provoking chapter on "Life-Situation Preaching."

G. S. Dobbins

The Driving Forces of Human Nature and Their Adjustment. By Don Thomas Verner Moore, Ph.D., M.D. New York: Grune and Stratton, 461 pages. $5.00.

The author of this exhaustive introduction to the psychology and psychopathology of emotional behavior and

volitional control is a monk of the Order of St. Benedict and a qualified medical doctor. The viewpoint throughout is that of a thoroughgoing Roman Catholic, and the book has the imprimatur of Archbishop McNamara. Yet the reader is at once impressed with the profound scholarship of the author, reinforced by a vast amount of clinical experience. Possessed of this book, the reader would have a reliable source for a brief study of the history of psychology and an understanding of the schools of psychology as they gather about "consciousness" and "the unconscious," and insights into the emotional life. In the remaining half of the book the student will find authentic guidance concerning the psychopathology of emotional life, the driving forces of human nature and their adjustment, and the place and use of the will and voluntary action. A closing section sets forth the problems of volitional adjustment, including the technique of adjusting the individual, adjustment in the home and in the family of nations, adjustment of man to God in the supreme social order, and formal causality and the philosophy of nature.

The unique approach in this exceedingly valuable book is that of the highly intelligent and thoroughly trained physician-priest. While the viewpoint is frankly Catholic, it is not narrowly so. The chapters on the "psychotaxes" and the "parataxes" are original, creative, stimulating, constructive. The author is not primarily concerned with the psychotic, but with typical individuals who have become depressed, over-anxious, defensive, hysterical, guilt-laden, suicidal. These are types of cases met with by physician and pastor constantly. Expositions are illustrated by means of case studies that contain a wealth of psychological materials. The book is flawless in style, replete with flashes of wit, documented by quotations and references from great Catholic theologians, philosophers of the ages, and authorities in the field of psychology and psychiatry. The volume will be a worthy addition to the library of any minister who is deeply concerned with the problems of emotional behavior and volitional control. G. S. Dobbins

Psychiatry and Religion: A Symposium, ed. Joshua L. Liebman. The Beacon Press, Boston, 1948. 202 pages. $3.00.

This book is a symposium by 15 American authorities on the subjects of mutual concern to psychiatrists and religion, such as: children, marriage, guilt, and grief. The authors are of nationwise reputation and do not hesitate to speak frankly on the subject of "Where Psychiatry and Religion Meet and Part." The important positive impressions this book made on me are: (1) The need for co-operation between person-minded professions and callings is imperative. The war forced this in the relation of chaplains to doctors; now we should carry this on voluntarily. (2) There is a danger of ministers taking "functional concepts from fields not legitimately ours . . . and brushing people off . . . who do not have a 'growth potential' rather than placing these concepts secondary to the fact that he is a child of God and needs our help." (p. 181). (3) This danger does not relieve the minister of the responsibility of looking beneath the language of psychiatry and psychology to see if God is speaking to us through these servants of men. (pp. 178-9).

Negatively, this book is limited by the fact that the least common denominator of religion among Judaism, Catholicism, and Protestantism is used as normative. As a result the religious concepts are not made clear, and the unique contribution of the healing heritage of the Christian faith as it is expressed in Jesus is largely obscured. The ministers involved presented no case history material which demonstrated clinically the "power of God unto salvation" of the total personality of an individual. Wayne E. Oates

The Alcoholic Woman. By Benjamin Karpman, M.D., Washington, D. C.: The Linacre Press, 238 pages. $3.75.

If this book had not been written by a thoroughly competent medical doctor and sponsored by the Washington Institute of Medicine Research Foundation, it might be labeled "pornographic." The three cases given are of sexually perverted women. That they are also alcoholic is the significant fact for Dr. Karpman. At great length and at

times in almost revolting details the doctor describes the sexual experiences and perversions of the three women who make up his case studies. That there are such women is of course undeniable and that alcohol is a gravely complicating factor is also quite evident. That these three women represent typical alcoholics is to be gravely doubted if not flatly denied.

Doctor Karpman's thesis is that alcoholism, at least in such cases as he here portrays, is a consequence and not a cause of personality degeneracy. In all three cases, the doctor points out, acquaintance with alcohol was incidental, gradual, and became complusive and obsessive only after long addiction. One of the girls discovered early the release from tension that she could get through alcohol. Another began to drink out of curiosity and because her lover drank. The third found that alcohol gave her courage and enabled her to overcome her self-consciousness. "In all three cases it was like a fuse leading to an explosive. In each case it provided a means for escape from emotional conflicts, conscious or unconscious." The discussion ends on a note of pessimism. Medical science, including psychiatry, has little help to offer the chronic alcoholic, especially the alcoholic woman.

G. S. Dobbins

Sex Laws and Customs in Judaism. By Louis M. Epstein. Bloch Publishing Company, New York, 1948. 251 pages.

This is a very careful study of the rabbinic literature of Judaism. It reflects the "common sense, the level-headedness, and the close contact with life" which characterized the Hebrews from the beginning on this important subject. This book is of especial importance to the minister who takes seriously the task of marriage and family counseling and is confronted with the thorny problems of exegesis of Biblical passages concerning marriage, sexual feelings, parenthood, and divorce which his people ask him. The author says with considerable clarity in his chapter on "The Moral Foundations of Sex Control" that the legalism of his race on the subject of sex was not native to the Hebrew mind but was

borrowed from the worldliness of the broader civilizations of which they were a part rooted in a sense of pessimism caused by their personal and national insecurity and a direct result of the asceticism which grew out of the letting down of moral purpose in the family life of their day. He generalizes and says that these causes always produce the result of a morbid attitude toward sexual matters.

Wayne E. Oates

Psychology and Ethics: A Study of the Sense of Obligation. By H. L. Hollingsworth. The Ronald Press, New York, 1949. 247 pages. $3.50.

This author attempts to reduce the concept of abstract philosophical ethics to an ethical insight test which can be used as a psychological criterion for measuring the ethical consciousness of an individual. I find this book to be disappointing in that it is a maze of philosophcal abstractions, is incomplete in the bases of information from the field of psychology, and is of very little practical value to the Christian pastor. Wayne E. Oates

Quakers in the Modern World. By William Wistar Comfort. The Macmillan Company, New York, 1949. 212 pages. $2.50.

This book, concerning a great people, should have been written long ago. There are many ponderous volumes on Quakerism, many apologies and rebuttals—but few, if any, brief, readable and authentic books for the average reader. Here is such a book!

The first chapter sets the stage for the discussion to follow. Chapters two, three and four are historical in nature. Chapter five deals with essential principles and basic tenets. In chapters six through eight, *the best part of the book*, the life of Friends is depicted in its various ranges—worship, business, home, etc. Chapters nine through thirteen stress the social ethics of Quakerism, and chapter 14 is the conclusion.

Dr. Comfort is President Emeritus of Haverford College

and is eminently fitted by training, experience and association to give us this informative and heart-warming little book. T. D. Prce

A Call to What Is Vital. By Rufus Jones. New York: The Macmillan Company, 1948. 143 pages. $2.00.

When Rufus Jones wrote this little book he knew it would be his last. Every student of Christian mysticism has been a debtor to this great American Quaker, and it will be a great loss to spiritual research that his voice is heard no longer. Yet the beauty of his life and the pious simplicity of his writings will remain a memory for many generations.

A Call to What Is Vital is just what the title implies. Against the background of a scientific world, such crucial topics as faith and revelation, miracles and prayer are discussed in the lucid manner that characterized all that Rufus Jones wrote. One finishes the volume with a will to answer the call that a new day for spiritual life may dawn. A book can give no greater impulse. Dale Moody

The Pageant of India's History. Volume I. By Gertrude Emerson Sen. Longmans, Green and Co., New York, 1948. 431 pages. $4.50.

Continuing the series of popular histories of great nations, Longmans, Green present the first volume of a projected two-volume work on India, appropriately timed to coincide with Indian independence and increased interest in this land and her people. Although this study conforms to the general pattern followed by earlier works on China, Japan, and the Middle East, a new departure is seen in the fact that the entire story is not told in one volume. In some respects this is regrettable; one of the attractive features of the series has been their comparative brevity. Yet there is a certain fitness in confining this present study to the development of Indian culture down to the "Golden Age" of the sixth century, before the European invasions brought such disruptive influences.

Mrs. Sen is qualified for her task as author by long residence in India, wide and critical reading, and a deep appreciation of the art, literature, and customs of the land. She idealizes India's past greatness perhaps even more than the patriotic youth of the New India would. Two concluding chapters trace the influence of Indian culture outside of India proper, down into Malaya, Siam, and Indo-China, and across the mountains to Tibet and China.

Many Western readers will be surprised at the splendor of India's early achievements and will look forward with even greater interest to the second volume.

H. C. Goerner

The Bhagavadgita (With an Introductory Essay, Sanskrit Text, English Translation and Notes). By S. Radhakrishnan. Harper and Brothers, New York, 1948. 388 pages. $3.50.

This latest commentary on the Gita by the well-known author of *Indian Philosophy* (two volumes) and other learned works offers the kind of meaty reading students have learned to expect from his pen. Professor Radhakrishnan is a master of English prose style, and all his books, from that standpoint (and others, too), make for delightful reading. Also, to judge by the number of allusions to it, he has apparently given more time in recent years to a (renewed?) study of Christianity.

The reviewer's broad ignorance of the Sanskrit renders him incapable of passing on the quality of the translation—though it certainly compares favorably, as lucid English, with earlier ones. Following an Introductory Essay of nearly seventy pages, the book falls into eighteen chapters which are based upon the eighteen cantos of the Gita itself. Interpretative subheadings are inserted under which the transliterated Sanskrit verse is given, followed by the translation, followed by the commentary—and so on to the next verse. The whole is amply annotated, very largely from sources which are known, in English speaking lands, only by the specialist.

Professor Radhakrishnan's ability is long since proved, and the nobility of his mind and character is not here questioned. His view is typically Hindu—as we certainly might expect. Several things are primarily meant by this:

First, he essentially rejects the historicity of history itself. This is true not only in the sense that the primary data of his native faith are not dependent on historical factuality (cf. pp. 11 and 28), but more seriously in the sense that history itself is thought of as being either semi-illusory (cf. pp. 37ff.), or as an imperfect flux seeking absorption in a static, supratemporal perfection of an *essentially* and qualitatively different category (cf. pp. 28f.). This of course makes genuine incarnation not only impossibly absurd but religiously offensive (cf. pp. 30-37). It would render the rich Christian conception of *Heilsgeschichte* but a euphonic German noun. This is said with the realization that he would reject this interpretation of this thought.

Second, despite much talk about Vishnu (Hari, Krishna, Vasudeva) and/or Brahman as God, religion is left basically anthropocentric and ethics essentially eudaemonistic (cf. pp. 12, 20, 45).

Third, the thought of Professor Radhakrishnan is neither dogmatic (in the good sense) nor paradoxical. It eschews the definite finality of the former and the dialectial equilibrium of the latter for an absorptive ambiguity. Commitment is possible to *any* religious idea as an undifferentiated and inclusive truth on a relative basis (cf. p. 20).

Fourth, the scripture under treatment is not so much interpreted, through critical exegesis and doctrinal exposition, as it is used for a point of departure for Radhakrishnanian theologizing (cf. pp. 12, note 1, 13 f., and *passim*).

Of modern works on the Bhagavadgita, the *Essays on the Gita* (Second Series) 1928, by Sri Aurobindo Ghose, appears to have influenced our author more than any other.

If one would understand the enlightened Hindu approach to religion and life or would be better prepared to assume the apologetic responsibility which is his who takes

Jesus Christ with radical seriousness, let him study and meditate upon this book.

Harper has published it in attractive format.

T. D. Price

Universal Jewish History. By Rabbi Philip Biberfeld. Volume I, Ancient Jewish History. The Spero Foundation, New York, 1948. 206 pages.

This is another first in a series, describing the history of the Jews until the present day. In the present volume the author seeks to establish the historical reliability of the Biblical accounts from Creation to the time of Abraham. Such a note of positiveness is sorely needed in a day of negative criticism of Scripture. Aside from the author's definite prejudice toward his own race, the work will be a useful tool in establishing the trustworthiness of Old Testament history. Clyde T. Francisco

The Messiah Idea in Jewish History. By Julius H. Greenstone. The Jewish Publication Society of America, Philadelphia, 1906, reprinted 1948. 347 pages.

A very helpful study of the Messiah from the Jewish standpoint is found in this work. First, a summary of Old Testament teachings is given. Then the Interbiblical period is treated, as well as New Testament times. Further development in Jewish Messianic thought is traced until the first part of the twentieth century. A sympathetic evaluation of Zionism concludes the study, along with the observation that the majority of the Jews are still expecting a personal Messiah. How vain their hope, since He has already come in the person of Jesus! Clyde T. Francisco

The Essence of Judaism (Revised Edition). By Leo Baeck. Schocken Books, New York, 1948. 288 pages. $4.00.

This work first came out in Germany in 1922 (*Das Wesen des Judentums*). It was first published in English in 1936. Schocken Books Inc., now brings out in new revision this much-printed and sometime-since standard work.

Rabbi Baeck treats in this book of the character (Part I), Ideas (Part II) and the Preservation (Part III) of Judaism. It is well-written throughout. The author's numerous comments on Christianity indicate at least three things. First, his recognition of the prime importance of Christianity in the world of religions; second, an unmalicious rejection of much for which historic Christianity has stood; and third, an inadequate notion of the radical difference between Christianity and "other religions."

The most stimulating chapter, in the reviewer's judgment, is "Faith in God" (pp. 83-149). In this chapter his comments on God as "the Near and the Far," and on "the Meaning of Prayer" are very suggestive.

The work is well printed and bound. For one interested in the subject, and as book prices now run, it is well worth the four dollars it costs. T. D. Price.

The Inspiration and Authority of the Bible. By Benjamin B. Warfield. Philadelphia: Presbyterian and Reformed Publishing Company, 1948. 442 pages. $3.75.

This volume, ably edited by Professor Craig and challengingly introduced in a rather extensive introduction by Professor Van Til, contains the principal articles by the late Benjamin Breckinridge Warfield dealing with the defense of the full trustworthiness of the Bible. All students of God's Word are indebted to the editor for bringing Professor Warfield's learned treatises on the doctrine of inspiration together in one volume. In eight fairly balanced chapters the following crucial matters come under discussion: The Biblical Idea of Revelation; the Real Problem of Inspiration; the Terms 'Scripture' and Scriptures' as employed in the New Testament; 'God-Inspired Scripture;' 'It Says:'—'Scripture Says:'—'God Says:' and finally 'The Oracles of God.' The two articles in the Appendix deal with 'The Canon of the New Testament' and the problem of 'Inspiration and Criticism,' the latter item being Warfield's Inaugural address at Western Theological Seminary in 1878.

While some contemporary scholars may differ with War-

field's conclusions no one can deny the sincerity of his faith nor the erudition of his scholarship. Van Til rightly points out that Warfield most carefully and judiciously investigated the acute problems of textual and higher criticism, but that he contended, despite the necessity of these disciplines, that the Bible is in very truth the infallible Word of God. To Warfield the doctrine of the infallibility of Holy Scripture is bound up with the doctrine of God's sovereignty. He ardently defended the doctrine of the plenary inspiration of the Bible on grounds of logic, exegesis and historical fact. Supremely Warfield, however, is moved by the fact that this doctrine was held by Christ and his Apostles. Writes he: "We do not adopt the doctrine of the plenary inspiration of Scripture on sentimental grounds, nor even, as we have already had occasion to remark on *a priori* or general grounds of whatever kind. We adopt it specifically because it is taught us as truth by Christ and His apostles, in the Scriptural record of their teaching, and the evidence for its truth is, therefore, as we have also already pointed out, precisely that evidence, in weight and amount, which vindicates for us the trustworthiness of Christ and His apostles as teachers of doctrine." (p. 218). He admits, however, that this evidence is at best 'probable' evidence, and not in the strict logical sense 'demonstrative' evidence. Warfield argues pointedly that to him the decisive issue lies in the question whether or not Christ and the apostles were reliable and trustworthy in their witness. Moreover, the only Christ the Church and believers have ever known is the Christ whom the apostles preached and whose power of redemption they experienced. And this Christ can only be known through the testimony of Holy Writ. Let the Bible be scrutinized by the best of scholarship and it will stand the acid test of unprejudiced investigation.

Warfield disavows completely any idea of a mechanical theory of inspiration. Due allowance may and must be made for the personality, the style and approach of a biblical writer. 'The book (i.e. Bible) is throughout the work of human writers and is filled with the signs of their handi-

work' (p. 438). Warfield admits in the same context that no good comes from 'pressing the primary sense of phrases and idioms. These are often false; but they are a necessary part of human speech. And the Holy Ghost in using human speech, used it as He found it. It cannot be argued then that the Holy Spirit could not speak of the sun setting, or call the Roman world 'the whole world.'" (Ibid.) The Bible is both human and divine and, in its original autographs, inerrant and infallible.

Warfield held that a low view of the Bible's inspiration will inevitably lead to a low view of Christian doctrine. The history of modernism since Schleiermacher and Hegel and the course of negative critical scholarship amply corroborate that insight. For who would deny that many of the eminent modern critical scholars since Wellhausen, despite their avowal of presuppositionless objectivity, started out with a strong anti-supernaturalistic bias towards the Bible and the Christian faith? It is another question whether Warfield's peculiar formulation of the doctrine of the plenary inspiration of the Scriptures needs to be accepted for a full appreciation of the truth of God's Word.

Of one thing this reviewer is convinced: much of what goes under the name of critical studies of the Bible is shot through with unfair inference, bias, specious reasoning and a vast amount of speculation. Form Criticism, the latest development in critical method, has injected even greater arbitrariness into the scientific study of the Bible than any of its bold predecessors. Warfield deserves careful re-reading. And this is also to his credit: the late Princeton scholar enters much more dispassionately into the objections of opponents of his views than do some of his critics. Warfield's article on 'God-Inspired Scripture' reveals, on the other hand, the balance of a scholar who can listen carefully to other men's opinions, while at the same time stating his own view with dignity and assurance. We commend this book to scholars everywhere, even though we think Warfield mistaken in identifying Philo's view of inspration with that of the apostles. Nor do we consider the appeal to non-

existing original autographs of Holy Writ justifiable or valid. But we do affirm with Warfield that the real problem before modern Christendom is "whether we can still trust the Bible as a guide in doctrine, as a teacher of truth." (p. 226.) To the true disciple of Christ the answer to this question is pressed home by the indubitable fact of the constant renewal and rebirth of the Church and of countless individuals throughout the world by means of the written Word of God which attests Jesus Christ, the living Word, the Saviour of men.

William A. Mueller

The Holy Scriptures. The Jewish Publication Society of America, Philadelphia, 1908-1948.

The first volume of these commentaries appeared in 1908. The series is intended for the teacher, pupil, or interested reader, and therefore is written in as simple a form as accuracy will allow. Since it is primarily intended for the Jewish reader, it draws more largely from rabbinical traditions than the ordinary commentaries, and in this respect presents a valuable supplement. Although critical questions are treated, the position of the writers is very largely the traditional and conservative one.

Micah. By Max L. Margolis. 1908, reprinted 1948. 104 pages. The author in the introduction very ably defends the unity of the book.

Numbers. By Julius H. Greenstone. 1939, reprinted 1948. 373 pages. Rabbi Greenstone takes the position that the material in the Pentateuch emanated from Moses, but allows for later accretions. He denies the Documentary Hypothesis.

Deuteronomy. By Joseph Reider. 1937, reprinted 1948. The editor refers the book to Moses, allowing, however, for a few later emendations. The Book of the Covenant found in 621 B. C. was the entire Pentateuch, in his opinion.

Clyde T. Francisco

Old Testament Commentary. A General Introduction to and a Commentary on the Books of the Old Testament. Edited by Herbert C. Alleman and Elmer E. Flack. Philadelphia: Muhlenberg Press, 1948. 893 pages. $5.00.

The One Volume commentary can never take the place of a complete set. However, this commentary will fill a gap in many libraries. This reviewer thinks that this book ranks among the best of all one volume commentaries. The critical problems are taken into consideration, but the importance of the interpretation of the Scriptures is stressed. It is a Lutheran commentary. The contributors were Lutherans with one or two exceptions. All Christians will be able to use this book with great profit.

The thirteen Introductory Articles are worthy of special note. "Why We Study the Old Testament" by Herbert C. Alleman, "The Approach to the Word of God" by Elmer E. Flack, and "The Old Testament and Archaeology" by W. F. Albright are excellent. J. J. Owens

Daniel Speaks to the Church. By Walter Luthi. Augsburg Publishing House, Minneapolis, 1947. 140 pages. $2.00.

Walter Luthi, pastor in Basel, Switzerland, has written these twelve messages on the prophet Daniel in light of recent attempts to destroy the church of Jesus Christ. He admirably demonstrates that the Book of Daniel has a message for our day, a message to tyrants everywhere who presume to challenge the power of Almighty God. The work is the more valuable because it avoids a literalism of interpretation and seeks for the underlying spiritual principles that apply to every age of man. Clyde T. Francisco

The Soncino Chumash. The Five Books of Moses with Haphtaroth. Edited By A. Cohen. Hindhead, Surrey: The Soncino Press, 1947. 1203 pages. $5.00.

The Chumash includes the five books of Moses and the Haphtaroth. The Haphtaroth are selections from the historical and prophetical books which follow the weekly reading of the Pentateuch in the Synagogues. The plan of this

book is to include the original Hebrew text and the English translation of the Jewish Publication Society in parallel columns. Beneath these is included a digest of the commentaries of the most famous Jewish expositors. The expositors included are: Abraham Ibn Ezra, Gersonides, Kimchi, Nachmanides, Rashi, Sforno and Rashbam.

The commentary makes use of four methods of interpretation, which are (1) homiletical, (2) philosophical, (3) literary, and (4) mystical.

This book will enable the minister to get the distinctive Jewish interpretation of the Bible. Exegetically, these books are of great value. Also, the Chumash will enable the minister to see the connection which may be made between the Pentateuch and the other two sections of Scripture by the Jewish scholars.

J. J. Owens

Proverbs (The Soncino Books of the Bible). By A. Cohen. The Soncino Press, Hindhead, Surrey, 1945. 223 pages. 10s. net.

The set of invaluable Jewish commentaries of which this is a part, will prove of great use to both the Hebrew and the English student of the Bible. The commentary on Proverbs is especially helpful in that it gives suggestive subjects both to each section of proverbs and to the individual verses. These headings prove very useful in organizing one's thoughts about the central idea of a particular proverb or section.

The author refers the original proverbs to Solomon but allows for additional writing of proverbs throughout the subsequent period of Old Testament history.

Clyde T. Francisco

Soncino Books of the Bible. Edited by A. Cohen. Hindhead, Surrey: The Soncino Press.

The Psalms. 488 pages. 12s 6d net.

The Five Megilloth. (Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther) 252 pages. 10s 6d net.

The Twelve Prophets. 368 pages. 15s net.

Isaiah. Commentary by Israel W. Slotki. 337 pages. 12 6d net.

The Soncino Books of the Bible were designed for the ordinary reader of the Bible rather than the student. Each

volume contains the accepted Hebrew text and the English translation by the Jewish Publication Society in parallel columns. Beneath these is included a Jewish commentary. Without neglecting the work of Christian exegetes, it quotes Talmudical Rabbis and some leading Jewish commentators.

The commentary is brief, scholarly, and stimulating. The minister will find such books helpful in making use of his knowledge of Hebrew in interpretation and sermon preparation.

J. J. Owens

Purim, or the Feast of Esther. By N. S. Doniach. The Jewish Publication Society of America, Philadelphia. 277 pages.

This book is a scholarly study of the history and significance of the Feast of Purim by a Jewish scholar. He traces the feast back to a great deliverance by God and to pagan customs in Persia. After Purim was being observed, the Book of Esther was written to give it further religious significance, he holds.

After tracing the history of the feast, the author discusses the customs in the synagogue, in the home, and outside the home. In addition he includes many stories, songs, and parodies connected with Purim.

Clyde T. Francisco

The Book of the Twelve Prophets (Harper's Annotated Bible Series). Volume One, **Amos, Hosea** and **Micah.** Harper and Brothers, New York, 1949. 79 pages. 50 cents.

This little volume is the first of a series. It makes use of the King James Version, which is arranged attractively into prose and poetical forms, depending upon the style of literature. The text is helpfully divided into topical headings. Short introductions come before each book, with which many students of the Bible may disagree as to details. The notes at the bottom of each page of text are the most helpful part of the work for the average reader. Julius A. Bewer has written the comments in this first volume.

Clyde T. Francisco

The Golden Chain. By Solomon Goldman. Volume I, Part I. Bloch Publishing Co., New York. 219 pages. $1.50.

Rabbi Goldman describes in a series of volumes Israel's literature from Moses to the modern day. Volume I is in two parts, Part I dealing with the Pentateuch and the Historical books through Kings. Other volumes deal with the Talmud, the medieval period, and modern Hebrew literature.

The position of the author is conservative in regard to the Mosaic authorship of the Pentateuch. He discusses each Old Testament book under study, and includes a valuable selection of the outstanding passages found therein.

Clyde T. Francisco

The Prophecy of Daniel By Edward J. Young. Wm. B. Eerdmans, Grand Rapids, 1949. 330 pages. $4.50.

This commentary presents a fresh and stimulating approach to a much-contested book. It is thoroughly done, the best authorities on the subject being considered and discussed. The new transaction by the author further helps in the understanding of the troublesome passages. His general position as to the nature of the book is in disagreement both with those who hold a Maccabean date (which he claims necessarily makes the book a forgery) and those who refer many of the prophecies to a seven-year period following the second advent of Christ. This valuable book is a wholesome addition to the field of Old Testament study.

Clyde T. Francisco

The Problem of the Book of Jonah By G. Ch. Aalders. The Tyndale Press, London, 1948. 30 pages. Two shillings.

The writer of this lecture attempts to disprove the claim that the Book of Jonah is a parable or allegory, and presents the arguments for its historical character. It is also his contention that the book is from the time of Jonah himself and not post-exilic. It is the reviewer's belief that he has succeeded in his first venture, but failed in the latter.

Clyde T. Francisco

Emperor Frederick II. By David G. Einstein. Philisophical Library, New York, 1949. 427 pages. $4.50.

By now everyone is acquainted with and probably has a fixed opinion of this type of book. It is a novel in the guise of history or history in the guise of a novel, as you wish. There is much of exact history, and the author is as well versed in this phase of his craft as most writers of historical novels. Serious students will hardly be impressed with such repeated and undocumented drivel as, " . . . it was not long before Constance realized she had lost her fight (with the Pope). In her defeat she proved to be a brave woman. She showed no bitterness or resentment, but graciously accepted her fate. Her tears ended; her fears ceased in her heart! In their place went forth her love and encouragement to Frederick, who now with a hopeful yet heavy heart acknowledged his acceptance of the proffered throne" (p. 127).

The hero, ward of Pope Innocent III, was the reluctant champion of the Sixth Crusade (1228-1229), and later the object of bitter papal opposition (Gregory IX and Innocent IV). He was the last strong Hohenstaufen—the line ending at the execution in Naples of his grandson, Conradin, in 1268. Frederick was born in 1194, and ruled 1212-1250. As usual, the Philosophical Library has set too high a price on its publication. T. D. Price

Cagle's Parliamentary Law Notebook. By Alvah Penn Cagle. Waco, Texas: Baylor University Press. 82 mimeographed pages.

To the average member of a body called on at times to deliberate, "Parliamentary Law" is a maze of difficulties through which the group or body must pass in order to get what they want. "Parliamentary Law" may even be invoked to block the clear will of the majority. Efforts to adhere rigidly to the rules of parliamentary procedure may result in such entanglement as to leave everybody confused.

Mr. Cagle, who is Professor of Political Science at Baylor University, former member of the Texas Legislature, and connected with various political organizations, has written a guide which is intended to take the "lament" out of Parlia-

mentary Law. The virtue of the guide is its simplicity. Avoiding the labyrinths of the old-fashioned "manuals," Mr. Cagle shows what Parliamentary law is, what it is for, how to avoid common errors both in presiding and participating, and the step-by-step procedure in handling the several types of motions. Instead of lengthy descriptions of procedure, questions are raised in numerical fashion, and the questions answered in simple sentences. A presiding officer with this Notebook at his hand would have little excuse for blundering. Possession and mastery of the Notebook would obviate the necessity of the Southern Baptist Convention appointing an official parliamentarian to keep its discussions off the rocks.

G. S. Dobbins

Emanuel Swedenborg, Theologian. By Hiram Vrooman. Published by S. J. S. Associates, care Swedenborg Philosophical Centre, Chicago, 1948. 77 pages. Cloth $1.00.

This brief treatment of the essential theological teachings of Emanuel Swedenborg, written by the president of the Swedenborg Philosophical Centre of Chicago, is offered as a supplement and corrective of the recent biography, *Emanuel Swedenborg, Scientist and Mystic* by Signe Toksvig. Mr. Vrooman, with some justification, objects that Toksvig has failed to appreciate the most distinctive contribution of his hero. Swedenborg himself considered his voluminous theological writings far more important than his achievements either in the realm of natural science or in the then embryonic study of psychology. Vrooman uses extravagant language in his appraisal of Swedenborg, but sets forth a fairly accurate digest of his peculiar religious system.

H. C. Goerner

A Story That Has No End. By Kate Ward. Philadelphia: The Westminster Press, 1949. 50 pages. 65 cents.

This is the best small book for children that this reviewer has read. Based on the 13th chapter of I Corinthians, the stories seek to interpret for the child how love acts in his everyday experiences. The author has a keen understanding

of the child and she has written for the child mind. This book will be of great help in showing the child how religion must express itself in his dealings with his family and friends.

The only criticism that could be made is that the action of the boy in the first story might be questionable. However, with this in mind, every parent should have this book.

Findley Edge

Letters to Jack. By John W. Brush. Philadelphia: The Judson Press. 51 pages. 60 cents.

This is a lovely little book, with plush cover, intended to be given to young persons upon becoming members of a Baptist church. The author, a veteran pastor, wrote the letters to "Jacks and Ethels and Toms and Anns" who came into the fellowship of his church; then he put them together in the form of a gift-book for other pastors to use. The letters are informing and inspiring and would be appreciated by any young Christian. G. S. Dobbins

J. Hudson Taylor. By Basil Miller. Zondervan Publishing House, Grand Rapids, 1948. 136 pages. Cloth $1.50.

The remarkable story of J. Hudson Taylor, founder of the China Inland Mission, has been told many times. The two-volume biography by Dr. and Mrs. Howard Taylor remains the classic, but is hard to obtain and too long for the average reader. Basil Miller has condensed the inspiring story of faith and achievement to the minimum, without leaving out any essential fact. The book is designed primarily for young people, to whom it should have genuine appeal. Pastors, too, and friends of missions will welcome this brief biography of one of the truly great Christians.

H. C. Goerner

Christian Missions Meet the Cultures of East Asia. By Earl H. Cressy. Friendship Press, New York, 1948. 48 pages. Paper 50 cents.

This unusual mission study book, although brief, is on an advanced intellectual level. Designed as a background book-

let for adult study groups, it treats religion as an integral part of culture and lays bare the various aspects of intercultural contacts now taking place between the Orient and the Occident. Because of the brevity of treatment, the book could raise more questions than answers about the necessity and propriety of missions to East Asia, but in the hands of a skilfull and convinced teacher the materials could be woven into a strong argument for intensifying the missionary program. It would be particularly good for use with a group of thoughtful men in the church. The author is a former Northern Baptist missionary to China, now head of the Department of Chinese Studies at the Kennedy School of Missions, Hartford, Connecticut.

H. C. Goerner

Great Missionaries to the Orient. By J. Theodore Mueller. Zondervan Publishing House, Grand Rapids, 1948. 133 pages. $1.50.

More than a mere collection of missionary biographies, this fine little book is a fairly good account of Protestant missions in Japan, Formosa, and Korea, written from the biographical approach. Three introductory chapters give the chief facts about these three countries in brief but accurate fashion. The eighteen subsequent chapters unfold the contributions of eleven outstanding missionaries and seven Christian nationals, in whose lives the entire chronicle of Christianity is well-nigh reflected. A brief concluding chapter fittingly recognizes the countless others, many of them unknown, who likewise had a part in planting Christianity.

The author, a graduate of Concordia College and Seminary, has been prominent in Lutheran missionary activities. He has read widely and written carefully. His book is interesting to read, and could possibly be used as the basis for a brief college course, perhaps in combination with one or both of the previous books by the same author: *Great Missionaries to Africa* and *Great Missionaries to China.*

H. C. Goerner

50,000 Miles of Missionary Miracles By Lester F. Sumrall. Pinebrook Book Club, E. Stroudsburg, Pa., 1948. 170 pages. $2.00.

A roving, independent evangelist, who wooed and won a young woman missionary of Argentina, tells how he took her on a 50,000 mile honeymoon trip through Latin America in 1944. Interesting personal experiences are highlighted against the background of social and religious conditions in Puerto Rico, the Virgin Isles, Trinidad, Brazil, Argentina, Chile, Peru, and Panama. It is more of a travelogue than a missionary book; somewhat journalistic in style, yet authentic enough to have values, and distinctly readable.

H. C. Goerner

Cannibal Country. By Charles Ludwig. The Warner Press, Anderson, Indiana, 1948. 119 pages. Cloth $1.50.

Ndama, a native boy of British East Africa, is the hero of this adventure story for boys and girls. Ndama and his brother volunteer to accompany Missionary Green into the territory of the Congo in an effort to preach the Gospel to a tribe of cannibals. The fiction-like narrative is strengthened by authentic details of tribal custom to make a wholesome book for youth. H. C. Goerner

Jan's Victory. By Betty Morgan Bowen. Longmans, Green and Co., New York, 1949. 167 pages. Cloth $2.50.

The moving story of a Dutch family, returning to the home village on Walcheren Island to seek to rebuild the ruins left by war is told with a deft touch by one who served in this area as a worker for the American Friends Service Committee. The plot centers around Jan, a youth who faces the task, not only of restoring normal life in the blighted community, but of winning an inner victory over suspicion and hatred in his own soul. Although the characters are fictitious, the scene is authentic, and the book gives an insight into what may be happening in many European communities today. Excellent for young people. H. C. Goerner

Sweet Singer of Israel. By Max I Reich. Moody Press, Chicago. $2.00.

This sweet singer does not often reach the heights of sublime poetry but there is no doubt of his sincerity and these devotional thoughts and poems contain many suggestions which we may make helpful in our own lives.

Converted from orthodox Judaism the author spent many years intensely propagating his new found faith, which he considered the climax of his childhood faith. The last fifteen years of his life were spent at Moody Bible Institute. Inman Johnson

Reflections of the Spirit. By Winnifred Wygal. The Woman's Press, New York. $2.00.

This is a fine little book for personal devotions. It should be particularly valuable to those who are spiritually confused but still want to think their way to faith. It contains many fine quotations from great writers in the devotional field. Inman Johnson

Oral Communication. By Bryant and Wallace. D. Appleton-Century Company. $2.50.

A good textbook for a first course in Public Speaking. It deals both with composition and delivery.

Inman Johnson

Church Service Hymns. Compiled by Rodeheaver and Sanville. Rodeheaver-Hall-Mack Publishing Co.

A good serviceable hymnal containing a good number of classical hymns and gospel songs, old and new. The binding is good, the paper fair. Inman Johnson

Steps Toward a Singing Church. By Donald D. Kettring. The Westminster Press. $4.50.

This is a very valuable book for those interested in multiple choirs. The author writes from a wide experience in organization and administration of choirs. The book should be in all church libraries so that pastor, musician and

layman could see the problems and possibilities of a musical program for the church. Inman Johnson

New Missionary Hymnal. Friendship Press, New York. 116 hymns plus index. Paper 75 cents. Discount on quantity orders.

The *New Missionary Hymnal* is no longer new, but an old favorite at summer camps, conferences, and other gatherings where a small inexpensive collection of hymns and gospel songs with the world-wide theme is desired. If as many as a hundred copies are ordered, the price is 60 cents each.

My Sermon Notes on the Ten Commandments. By W. P. Van Wyk. Grand Rapids: Baker Book House, 1948. 82 pages. $1.25.

This volume is another in the series of "My Sermon Notes" by Rev. W. P. Van Wyk. It contains fifteen sermon briefs which are expositions of the Ten Commandments and related themes.

In the Beginning. By Robbie Trent. Philadelphia: The Westminster Press, 1949. 48 pages. 65 cents.

Here are seven stories written in the usual intriguing style of Miss Robbie Trent. This book is more than a series of stories from the Old Testament. Each one seeks to secure a Christian conduct response. The preschool child will be helped by this book.

People of the Promise. By Elizabeth Honness. Philadelphia: The Westminster Press, 1949. 49 pages. 65 cents.

Written particularly for Primary children, this book tells the stories of Abraham, Isaac, Jacob, and Joseph.

The Little White Church. By Imogene McPherson. Philadelphia: The Westminster Press, 1949. 47 pages. 65 cents.

This is a little book designed to introduce the small child to his church. It is well written. However there are several aspects of the church life, such as Christening, which would not apply to a Baptist church.

Dike Against the Sea. By Mary Brewster Hollister. Friendship Press, New York, 1948. 126 pages. Cloth $1.50, paper 90 cents.

An exciting adventure story for Juniors, starring two Chinese children, and teaching by the indirect method much about life in China and something about the values of Christian missions.

Mingo of the Merry-go-round. By Alice Geer Kelsey. Friendship Press, 1948. 128 pages. Cloth $1.50, paper 90 cents.

A Puerto Rican boy gets a job with a traveling merry-go-round and moves from place to place on the little island, observing various aspects of Protestant mission work. Interesting and informative for Juniors.

My Alaska Picture Story Book. By Edith J. Agnew. Friendship Press, 1948. 55 large pages illustrated. Boards $1.25, paper 75 cents.

"Uncle Pete" takes a trip to Alaska and writes interesting letters back home to his nineteen nieces and nephews, enclosing photographs of things he has seen. An interesting travelogue for Primary children, from which even older folk can learn much about Alaska and something about Protestant missions there.

Missionary Stories. By Aunt Theresa Worman. Moody Press, Chicago, 1948. 64 pages. Paper 50 cents.

Ten short stories for Juniors and Intermediates from widely scattered regions of the world: one each from Africa, India, China, the Philippines, Korea, United States, Canada, South America, Mexico, and Arabia. Suitable for re-telling in Sunday school and mission study groups.

The Bishop of All Beyond. By Winifred Hulbert. Friendship Press, New York, 1948. 24 pages. Paper 15 cents.

Number Five in the series of Frontier Books (brief biographies of home mission heroes), relating the story of Sheldon Jackson Presbyterian missionary to the Northwest and Alaska.

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